The
CHRISTIAN CENTURY

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Light Amid Chaos
An Editorial

What Must Christians Do Now?
By the Archbishop of York

Are the Co-ops Getting Anywhere?
By George H. Tichenor

Mobilizing Japanese Religion
By Harold E. Fey

A Pact Against America
An Editorial

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In This Issue

THE ARCHBISHOP OF YORK

is, of course, William Temple, who is the author of a score of books and a world leader in the ecumenical movement. A son of an Archbishop of Canterbury, he is said to have Laborite leanings and was once president of the Workers Educational Association. Among the more recent titles in the list of books the archbishop has written are *Personal Religion and the Life of Fellowship, Essays in Christian Politics, Christianity and the State, Christian Faith and Life,* and *Nature, Man and God.* Before becoming Archbishop of York, he was Bishop of Manchester.

HAROLD E. FEY

is field editor of the Christian Century. He has recently returned from a journey of over 30,000 miles in Asia. The final article in this series on the problems of Christianity in Japan will appear in an early issue. This is the fourth article of the series.

GEORGE H. TICHENOR

is editor of the *Cooperator,* organ of the cooperative movement in New York. He was formerly connected with the Farm Bureau Cooperative Insurance Company of Pittsburgh and is the author of numerous articles on the cooperative movement.

Coming

Four friends sat down a few weeks ago in the offices of the World Council of Churches at Geneva, Switzerland, to discuss the Europe that is to emerge from the war. They were a Swiss, a Russian, a Scot and a Hollander. And their conclusions will startle American Christians who take it for granted that a revival of religion must or will be accompanied by a revival of liberal democracy. Look for "Toward a New Order in Europe."

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The CHRISTIAN CENTURY

October 9, 1940

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Calendar of Coming Events

Oct. 6-13. National Christian Mission, Denver, Colo.
Oct. 7-10. Iowa Baptist Convention, Council Bluffs.
Oct. 7-10. Nebraska Baptist Convention, Omaha.
Oct. 8-10. Pennsylvania United Brethren Conference, York.
Oct. 8-11. State Sunday School Convention, Wilkes-Barre, Pa.
Oct. 9-13. North American Christian Convention, Indianapolis.
Oct. 9-16. United Lutheran Biennial Convention, Omaha, Nebr.
Oct. 9-24. General Episcopal Convention, Kansas City, Mo.
Oct. 10. Methodist Lay Activities Conference, Media, Pa.
Oct. 12. Chicago Sunday Evening Club; Fred Ingley, speaker.
Oct. 12. State Sunday School Convention, Peterborough, N. H.
Oct. 13. Congregational Church Forum, Waterbury, Conn., George B. Gilbert, speaker.
Oct. 13. State Sunday School Convention, Wolfeboro, N. H.
Oct. 13-20. National Christian Mission, Minneapolis.
Oct. 13-Nov. 24. Worship Crusade, Philadelphia.
Oct. 14. New Mexico Methodist Conference, Tucumcari.
Oct. 14-17. Fellowship of Southern Churchmen, Norris, Tenn.
Oct. 15. West Oklahoma Methodist Conference, Enid, Okla.
Oct. 15-17. Pennsylvania Baptist Convention, Bethlehem.
Oct. 15-17. Ohio Baptist Convention, Akron.
Oct. 15-18. Alabama Disciples Convention, Montgomery.
Oct. 15-18. Mississippi Disciples Convention, Hattiesburg.
Oct. 15-18. Ohio W.C.T.U. Annual Convention, Cincinnati.
Oct. 16. Virginia Methodist Conference, Roanoke.
Oct. 16-18. Biennial Congress, Cooperative League, Chicago.
Oct. 16-22. Five Years Meeting, Society of Friends, Richmond, Ind.
Oct. 17. Southwest Texas Methodist Conference, San Antonio.
Oct. 17. Tennessee Methodist Conference, Nashville.
Oct. 17-20. Annual Missionary Baptist Convention, Philadelphia.
Oct. 19. Chicago Sunday Evening Club; Harold Bosley, speaker.
Oct. 20. Ford Hall Forum, Boston; Bertrand Russell, George E. Sokolsky, speakers.
Oct. 20-27. National Christian Mission, Oklahoma City.
Oct. 21, 22. Pittsburgh Synod, United Presbyterian Church, Murraysville, Pa.
Oct. 22. Presbyterian Convocation Day, Des Moines, Ia.
Oct. 22. Western North Carolina Methodist Conference, High Point.
Oct. 22. East Oklahoma Methodist Conference, McAlester.
Oct. 22-24. Western District, Church of the Brethren, Markleysburg, Pa.
Oct. 22-24. Congregational Christian Mid-West Regional Meeting, Akron, O.
Oct. 24. Universal Christian Council and World Conference on Faith and Order, American sections, New York.
Oct. 26. Chicago Sunday Evening Club; John B. Thompson, speaker.
Oct. 26. North Texas Methodist Conference, Greenville.
Oct. 27. Congregational Church Forum, Waterbury, Conn., Lowell Thomas, speaker.
Oct. 27. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Oct. 27-Nov. 3. National Christian Mission, Houston, Tex.
Oct. 29-31. Northern California Ministers' Conference, Berkeley.
Oct. 30. Institute for Church Women, Baltimore, Md.
Oct. 31. North Mississippi Methodist Conference, Columbus.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, OCTOBER 9, 1940 NUMBER 41

EDITORIAL

SOMETHING has gone wrong with the nazi program for the invasion of England. The schedule has struck a snag. The snag is, of course, England—more particularly the Royal Air Force, but no less essentially the steady nerves and unbroken morale of the people. No one can see very far ahead through the clouds of war, and this is no prophecy as to what will or will not happen. That Napoleon, after conquering the continent and massing an armada at Boulogne, was never able to cross the channel, is not proof that Hitler never can. The Napoleon analogy has been considerably overworked by commentators on this war. But a plain statement of the situation as of this day cannot omit the fact that British resistance to the German air attack and British counter-attacks on the channel ports from which the invasion was to be launched, on German industrial centers and on the German capital itself have, at least for the present, knocked the blitz out of blitzkrieg. London has suffered cruelly and will continue to suffer. To belittle the destruction that has come from the air would be to undervalue the fortitude with which these assaults have been resisted and endured. But a month of almost uninterrupted bombing furnishes no evidence that Germany can win this war either by blowing England out of the water with bombs or by clearing the way by preponderance in the air for an unopposed invasion by mechanized land forces.

Invasion of Britain Is Postponed

The Mystery of Dakar

FROM Britain's point of view it is lamentable that the fiasco at Dakar should have occurred just at the moment when the world was beginning to ring with plaudits at the defense of Britain. If Hitler had ordered Göbbels to contrive some stratagem to take the world's eyes off the failure to invade England, the nazi propagandist could scarcely have conceived anything to equal in effectiveness the retreat from Dakar. Were the political situation in Britain different, it is hard to believe that the government could weather such a bungled misadventure. But Britain cannot change governments now because there is no one to replace Churchill. The government must go on under its present leader, although it is possible that subordinate members of the cabinet will suffer for what happened at Dakar. And what *did* happen at Dakar? General de Gaulle's defeat and withdrawal has left the whole expedition shrouded in deeper mystery than covered it when we wrote a week ago. Why was it thought necessary in London to launch an attack against French West Africa at this particular time? The tale that the expedition was sent in order to head off a German-Italian occupation, with a subsequent attack on Brazil, won't hold water. Granted that Dakar is less than two thousand miles from Brazil, no such expedition could have been concentrated on the African coast or transported to South America while the British fleet remained intact and Britain held out against nazi invasion. Equally ridiculous, as a glance at the map will show, is the explanation that Britain wanted Senegal as a base from which to strike at the rear of the Italian advance in north Africa. Clearly, we will have to wait for the war memoirs a generation hence to know what really happened at Dakar. Meanwhile, those who believe that this is not a war for empire are given plenty of food for reflection.

The Federal Council and The Propagandists

WAR PSYCHOLOGY is a creeping mental paralysis which is not less insidious because it is usually created with the full cooperation of its victims. One of the most hopeful signs in American life today is the ability of the churches to detect and resist the advance of this hypnosis. It was with a sense of shock therefore that we recently read in a release circulated through the press of the nation by "Bundles for Britain, Inc.," the name of the general secretary of the Federal Council of Churches as one of the sponsors of a day of prayer for Great Britain. There can be no doubt that Britain as well as the United States stands in need of prayer, but the auspices and circumstances of this appeal strongly suggested that the cultivation of the holy office of prayer was not the sole or

indeed the primary objective of "Bundles for Britain, Inc." Further, it seemed a pity that the general secretary of the Federal Council should permit his endorsement, which carries with it an implied approval of an important section of American Protestantism, to elevate a project so obviously double-barreled in character. It is with a great sense of relief that we have now learned that Dr. Cavert had not only *not* consented to have his name appear in this connection but had specifically refused to be publicly linked with the appeal and had refused to mail the statement to ministers or councils of churches. It is an indication of the depravity of these times that such a clear position was not enough to protect Dr. Cavert from the theft of his name and the purloining of his prestige and that of the Federal Council. Dr. Cavert is not the first to suffer outright and persistent misrepresentation of the grossest character by propagandists whose ethical code is imposed like an inverted pyramid on the one idea that an end which they accept as good justifies any means which their fertile imaginations believe will advance it. The episode will serve as a warning to many Americans to continue to do their own thinking regardless of lists of imposing names. Upon those whose names or offices have propaganda value it serves notice that in times like these a double caution is required.

What Will Happen to The Concordat?

A CONTINENTAL DIVIDE is usually not an impressive place in itself. All there is to see is a rounding windswept height where two slopes meet under the snow. But when imagination adds vision to sight, from that place the inner eye can see far streams wind down to distant seas half a world apart. So geographers search with care for the exact, gentle swell where the decision is made between east and west. This is a roundabout way of starting to say that the Protestant Episcopal Church, whose important triennial convention meets this week in Kansas City, is approaching a high place which may easily prove to be a continental divide in its relation to the ecumenical principle as it moves within the spirit of modern Christendom. It has before it a proposal embodied in a document which is known as the "Concordat." While the concordat has a subtitle which proclaims that it contains "proposals looking toward organic union" between the Presbyterian and the Episcopal households of faith, a Christian outlook on its significance must necessarily involve imaginative vistas far beyond the unimpressive steps outlined in the document itself. The heart of the proposal is contained in the sentence, "The immediate purpose of this agreement is to provide means whereby each church may, whenever it seems locally desirable, assume pastoral charge of the members of the other church and offer them the privilege of the holy communion, thus establishing one congregation." In other words, where members of either church are unable to unite with their own group, they may be received into the fellowship of the other church and partake with it of the communion of the Lord's Supper. Involved, of course, is the important fact that if it adopts this proposal the Episcopal Church will officially recognize that a non-Episcopal clergyman may administer the sacrament of communion and that, under certain limited circumstances, such ministration will be as valid for members of the Episcopal Church as if they had received the sacrament at the hands of one who had entered the priesthood according to the prescribed form of baptism, confirmation, the ordering of deacons and the ordering of priests by a consecrated bishop. While there are other elements in the concordat, it is this one which will receive the most attention at Kansas City. It is to be hoped that those who stand on the heights at Kansas City will realize that their action on the concordat will be regarded generally throughout the churches as a test of the reality of the oft-expressed desire of Episcopalians for Christian unity. The needs of the people whom the concordat proposes to serve offer a sensible clue as to what the right first step should be.

'Total War' Against Children

THE DEATH of seventy-nine children in the torpedoing of the City of Benares has horrified Americans, even though it has been apparent from the beginning that this was a danger which the plan to bring British children to this continent must run. Mr. Hull called it "a most dastardly act," and probably most of his fellow countrymen felt much the same way about it. It should be remembered, however, that only the week before the Benares was sunk British airmen had bombed the great Lutheran children's hospital at Bethel, the world-famous "city of refuge" for sick, crippled, epileptic, insane and otherwise afflicted poor which Pastor Friedrich von Bodelschwingh conducts near Bielefeld. It stood apart from all other buildings or objects, plainly marked with hospital insignia. The press gives a terrifying picture of what happened when the R.A.F. bombs plunged into the cottages occupied by epileptic and feeble-minded children killing nine outright and injuring many more. What do such horrors mean? That German submarine commanders and British airmen have deliberately set out to murder children? No, of course not. We have no doubt that the German submarine commander was sickened when he found out that the City of Benares had been filled with child refugees and that the British airman, who is reported to have circled above Bethel for twenty minutes before dropping his bombs, felt himself a pariah when he discovered what he had done. The dead children, whether deep in the Atlantic or blotted out amid the ruins of the Lutheran hospice, were not the victims of deliberate frightfulness either German or British. They were victims of war. It is war which is responsible for horrors of this sort, and they will continue as long as war continues, however gallant and humane the individual warriors. Now that "total war" has come, every child lives in the front lines.

How May the C.O. Register?

THE MANNER in which the government proposes to deal with conscientious objectors is gradually clearing up. First, the registration card to be used on October 16, which was probably printed months before the draft went

into effect, will not be changed to enable the C.O. to register himself as such from the outset. However, it is understood that the administrators of the Selective Service Act will not object if conscientious objectors seek to identify themselves as such by so indicating on the margins of their cards. Instructions are said to be going out from Washington to local draft boards to permit but of course not to encourage such action. In any case, it has no standing with the government. After registration, the second step in the draft will be the drawing. Numbers corresponding with the numbers given to the registerees on October 16 will be drawn in lottery fashion. The men whose numbers are drawn will then be sent a questionnaire. On this document there will appear a space in which the conscientious objector can indicate his conviction. If he otherwise qualifies for military service, he will in his turn be sent a notice to appear before the local draft board. The board will examine him in an effort to determine the validity of his claim. If its members are convinced of his integrity, they are required by law to enter his name on a register of conscientious objectors, and to assign him to some form of non-combatant military service. If he refuses to do that, they must assign him to some civilian work of "national importance" which he will do under civilian direction. If the draft board refuses to recognize his objection, he has the right of appeal from the decision to an appeal agency which is being set up. This board calls upon the department of justice to investigate his claim. There is still an argument as to whether this investigation should be done by the Federal Bureau of Investigation or by some other agency of the department of justice. Church organizations are hoping that some other agency will be employed, as the F.B.I. is set up to deal with criminals. The conscientious objector is not a criminal.

Congress Passes an Excess Profits Tax

PRESIDENT ROOSEVELT had demanded that the session of Congress which passed the peacetime conscription law should likewise enact an excess profits tax, and it has done so. At least, it is called an excess profits tax, and the campaign orators will undoubtedly soon be appealing to it as proof that this administration means to draft profits as well as men. We do not pretend to understand the bill, but that doesn't make us feel bad as comments from Washington indicate that there are very few in either house of Congress who claim to do so. But there were certain things about the progress of the bill through Congress which we could not help noticing. First, there was the fact that although the bill was heralded as a curb on excess profits, it made so little of this feature that finally even the treasury department repudiated it. As it stands, it seems to depend on an increase in the normal taxation of corporations for most of whatever additional income it may yield to the government. Second, there was the fact that it actually did away with the existing limitations on profits in building airplanes and warships. Third, there was the fact that the Connally amendment, which would have imposed stiff income taxes in case of war, was eliminated. And fourth, and perhaps most thought-provoking of all, there was the fact that passage of the act was greeted with lamentations over the haste of Congress by the same part of the press which had raged against the delay caused by debate on the conscription bill. When it was a case of drafting America's young men, and changing the very basis of American life in the process, these newspapers avowed that every added day of discussion in Congress was well-nigh treasonable. But when it came to lifting the corporation income tax by 3.1 per cent, they insisted that called for long and careful consideration—the longer the better.

The Fable of the Well Armed Moose

AT THE RISK of sounding a sour note in the symphony of preparedness now being presented by Congress under the President's directing baton, we venture to repeat a mild warning whimsically expressed in verse in the *Chicago Tribune's* famous column, A Line o' Type or Two. It is headed, "The Militaristic Moose."

> The moose has horns above his ears
> Remarkably like chandeliers.
> They serve no purpose or good use
> Except to feud with other moose,
> And when they snag on some low tree
> He finds himself no longer free
> And in almost no time at all
> Changed to a hat-rack in a hall.
> So as we rush to be prepared
> Let's take care lest we be ensnared!

The author of these true words spoken in jest conceals his identity behind the pen-name of "Quizzicus." He is not to be confused with The Christian Century's Quintus Quiz. However, internal evidence, the force of which any literary critic will be quick to appreciate, suggests that he belongs at least to a collateral branch of the same family. There is no need to paint the lily by adding any *haec fabula docet* or giving an exposition of the text. But it is relevant to reflect that it is possible for a nation—as for a moose—to be fatally snared by the hypertrophy of its organs of defense.

Rights of Minor Parties Need to be Clarified

THERE ARE four or five political parties in this country besides the two which divide between them the great majority of the voters. Though there is no legal basis for the idea that this is a two-party country, that conception is so firmly fixed in many minds that it is often difficult for the minor parties to get their legal rights. Scores of recent cases have been listed, in more than a dozen states, in which representatives of these parties have been prevented from circulating petitions for their candidates. The means employed have included violence by mobs, blacklisting in the press, intimidation by the Dies committee, and unlawful action by officers of the law. The most frequent sufferers, naturally, are the Communists, but similar discrimination has also been employed from time to time against the Socialist, Socialist Labor and Prohibition parties and against the Democrats-for-Willkie organization. As to the Communists, it is pre-

posterous for them to appeal to the principles of democracy as a guarantee of their political rights, for they do not believe in those principles. But it is equally preposterous for those who do believe in those principles to override them in their hostility to communism. What do we gain if we destroy democracy in an effort to prevent communism from destroying it? The law in regard to elections is perfectly clear. The federal Constitution and federal laws fix the qualifications for federal office. State laws and local administrations cannot change those requirements. A Communist is not *ipso facto* excluded from the presidency or other federal office. Perhaps he ought to be, but that is not the legal situation. To keep Communists off the ballot, or to prevent their supporters from campaigning for them, because it has been decided by the court of majority opinion that their primary loyalty is to a foreign government or that they really favor a change in our form of government by violence, though their platform does not avow it, is to act in contempt of the laws and liberties to which we profess devotion. If the people of this country believe that communism—not as an idealistic system of the completely socialized state seeking the equal welfare of all, but as the violent and autocratic system that we have seen it to be in practice—ought to be put under the ban, there are legal ways of doing it. Until we can make up our minds to do that, we do more harm to ourselves and to our own institutions than to the Communists when we ignore their present legal rights and let the mobs have sway.

A Pact Against America

EVENTS moved fast toward a showdown in the Far East as September closed. Vichy finally gave way under pressure from Tokyo, and Japanese troops moved in to take virtual possession of French Indo-China. Thereupon President Roosevelt placed an embargo, effective next week, on all exports of iron and steel scrap to Japan, which obtained more than 90 per cent of its supplies of those vital war materials from this country last year. The same day a new, though small, loan to China was announced. And thereupon—the very next day, to be exact—Germany, Italy and Japan signed an alliance pledging themselves to come to the united aid of any one of the others in case of an attack by the United States. So for the first time in our history we confront a military alliance aimed specifically at us.

As the precarious world situation develops we shall want to discuss at length various aspects of the international problem created for the United States by this pact. For the present, however, we wish to say only three things about it. These can be said briefly, but they need to be said emphatically.

First, the American people should realize that this alliance is important. An effort has been made in Washington, seconded by much of the press, to pooh-pooh this importance. Secretary Hull declared, as the alliance was announced, that it did not "substantially alter a situation which has existed for several years." The new pact, he claimed, "merely makes clear to all a relationship which has long existed in effect." But no hard-and-fast military alliance between these three formidable powers, each already on a war footing, with millions of men and great navies ready for quick action, has hitherto existed. It is foolish to try to create the impression that a pact of this nature does not much matter to the United States. It matters tremendously, and the American people should instinctively know this to be true.

Second, this alliance creates a situation of grave danger to the United States. Power politics is always a dangerous game, and this alliance is evidence that this nation cannot indulge in it without exposing itself to sobering perils. President Roosevelt's attempts to intervene in Europe and Asia by "measures short of war" have now left this country squarely in the middle of a possible conflict upon both our ocean fronts at once. If we "attack" in Europe, Japan is pledged to come to the aid of the axis powers "with all political, economic and military means." If we "attack" in Asia, Germany and Italy are bound by the same pledge. We do not know what interpretation these new allies will place upon the term "attack." That is a term said to be specifically defined in secret clauses known only to the makers of the alliance. But a threat of simultaneous war on two ocean fronts is as dangerous a military threat as this nation could confront.

Is this threat a bluff? Undoubtedly none of the totalitarian allies wants to become involved in war with a nation having the potential power of the United States. Nevertheless, it would be folly to regard this alliance as a bluff. All three of the signatories are engaged in wars which, to insure their survival, they believe they must win. If, therefore, a time comes when they believe that some policy being pursued by the United States, or some action taken by this government, will represent the difference between victory or defeat, in Europe or in Asia, then there is every reason to believe that this treaty will be invoked and the United States presented with a war ultimatum.

Third, this alliance is a signal for the American people to do some immediate hard thinking about the future policy of their government in the Pacific. How deeply are we involved in Asiatic power politics? How deeply do we intend to become involved? Do we propose to defend or inherit the French, Dutch and British empires at the cost of being involved in a world war? Are we going to reverse the policy adopted when Congress voted to keep our promise to free the Philippines and return to the policy of imperialist adventure which we embraced in the hysterical period of the Spanish-American War? The formation of this alliance is a stop-look-and-listen sign, warning us to face and answer these questions.

There is a widespread tendency to blame Japan's action in entering this alliance upon the help which the United States has given to China. But there is no evidence that our acts with relation to China have had much, if anything, to do with it. On the contrary, the embargo which apparently fused this combination of powers against us was announced by President Roosevelt, not in reprisal for Japan's long continued and indefensible assault on China, but for her advance into French Indo-China. This alliance was announced against us only when we apparently gave evidence of an intention to intervene in the struggle over European colonies. Our swift embargo to stop the

Japanese from taking a French possession, it must be noted, had been accompanied by announcement of negotiations for the occupation of naval bases in Singapore, in the Dutch East Indies, in South Africa and in Sierra Leone. In other words, Japan and the axis powers believed that we were moving to take over empire interests in Africa, southeast Asia and the South Seas. It was that belief, and not any concern which we had shown for Chinese independence, which precipitated the alliance against us.

Were the totalitarian states correct in their reading of the intentions of this government? Is that what Mr. Roosevelt has in mind? If the British empire is following the French empire into collapse, does he plan to have the United States step in to take over? Or does he envisage a receivership, holding these colonial outposts until the storm in Europe has blown over? It must not be overlooked that he has already gained parts of this beleaguered empire in the deal for island bases in the Atlantic and Caribbean. His act in so doing has been accepted by the American people as a means of defending the United States. But intervention in Indo-China, the acquisition of bases at Freetown, Capetown, Singapore or in the Netherlands Indies is something far different from securing bases with which to defend the continental United States or even the Western hemisphere. It is empire-grabbing on a gigantic scale. It is an assumption of imperialistic burdens which will involve this country in endless wars and require bankrupting outlays of life and treasure.

It is high time for the American people to take a good look at the position to which Mr. Roosevelt's adventures in Asiatic and African power politics have taken them. How much farther along this road do they mean to go? They cannot go much farther without finding themselves squarely in the midst of a war of empires.

Light Amid Chaos

THE PROFOUND and sympathetic concern with which American Christians, and Americans generally, follow the British people in their struggle for the life of their empire, embraces much more than the day to day fortunes of the Battle of Britain. It embraces also the spiritual experience through which the people of that beleaguered island, our own cultural kith and kin, are passing. Little information comes to us as to their deeper thoughts. The unbroken morale of the nation is discussed, but only in its bearing upon the military situation. So far, the British character has displayed a determination as grim as it is resourceful to "see the thing through," even though chaos falls upon the land.

While British planes grapple with German bombers in midair, what is happening in the religious life of the British people? Is any Christian effort being made to resist the degrading and brutalizing effects of warfare? Has Christian faith swung into servile support of the state and renounced its Christian obligation to bear witness against the evils which both Christianity and historical experience know will dog the nation in either defeat or victory? In a word, is the Christian church in Britain continuing to "be the church," or has it abdicated for the period of the war? Questions like these are not answered in the dispatches which our public daily devours with eager solicitude.

I

It can be taken for granted that there is among the British people a profound stirring of religious feeling and devotion. War always has its religious side. This is true in Germany and Japan as well as Great Britain. The gods come into their own when their people go to war. Hitler's purposes could not be accomplished with Germany until he had created (or resurrected) gods which reflected his own image. It is no coincidence that the nation-wide and intensive revival of emperor worship in Japan synchronizes with that nation's vast and precarious undertaking to subdue China. America's experience and that of Great Britain in the last war can be readily recalled. Religion suddenly sprang into such great public favor that its priests and prophets openly predicted a new era of faith when the battle flags were furled. It is a safe assumption that the catastrophic possibilities under whose imminent threat the British people daily live are evoking prayers from hearts long unused to prayer.

But what is religious leadership doing to direct and chasten this fresh access of religious feeling? From such information as can be gathered outside the more public channels, it seems clear that Christian leadership in Great Britain is setting an example without precedent in any warring nation of Christendom. This example may be described in terms of what seems to be its deepest, though largely inarticulate, motivation: to keep Christianity from being identified with the war, so that, whatever happens, whether victory or defeat, Christian faith shall still survive.

We call this unprecedented, because in all past wars the church has given its sanction to the war in such a fashion as to degrade its Christian God into a mere tribal deity. For the first time in modern history there exists a substantial body of Christian intelligence in a warring nation which is awake to the incongruity of the claim that "God is on our side," or even of Abraham Lincoln's version of the same claim, that "we are on God's side." The enlightened leaders of British Christianity seem to be searching for a formula or, better, an insight, which will lay upon man rather than upon God the responsibility for the breakdown of the pacific processes of history.

The difficulty of doing this is obviously enormous. It cannot be accomplished by constructing a dualism which puts Christianity in one world and the war in another. Christianity does not live in a vacuum, and it cannot retreat to some transcendental world and keep hands off the realities of this mundane sphere. British theology has been even less influenced by Barthianism than American theology has been. It has long since accepted the thesis that Christian realities are so integrally a part of man's historical existence that every Christian value is also some other kind of value—economic, aesthetic, political, personal, social. May a Christian value be also a military value? Can these Christian values be integrated with mass violence and slaughter? That is the question. British theology has by no means solved this acutest problem of

the Christian faith, but it is earnestly searching for a solution and meanwhile striving to keep under inhibition the tribal impulse to claim the exclusive blessing of the Christian God upon its banners.

In this respect Christian leadership presents a gratifying contrast with the mood which prevailed in the war of 1914-18. Then, the tribal impulse ran riot, both in Britain and in America. It was a holy war, and the curse of God rested upon the kaiser and his Huns. Christ was dressed in khaki and the troops were visited by angels. The war was justified by extolling the righteousness of Britain and America. While this smug self-righteous pharisaism has by no means been eradicated, in this war the Christian leadership of Britain is seeking to generate the opposite mood in the Christian community.

It calls persistently upon the nation to repent, to acknowledge its own national sins, to recognize its share of guilt in creating the conditions which produced both Hitler and the war, and to bring forth fruits worthy of its repentance by dedicating itself, now, to whatever sacrifices of domestic or imperial privilege may be necessary for the establishment of a just and enduring world order.

II

This at least is the impression made upon us by certain religious periodicals which we receive and by private correspondence. We do not wish to exaggerate the extent to which this more Christian appeal has spread through the national life, nor even through the churches; but the fact that it is voiced, and voiced by leaders and groups whose influence is profound and wide, would seem to justify an interpretation of the religious situation in wartime Britain as a great advance upon that which obtained in both Britain and America during the previous war.

It may be taken for granted that the British churches have been deeply quickened in their zeal to bring comfort to the bereaved and the distressed. This grace and the obligation to convey it are inherent in the Christian faith. But enlightened Christian leadership in Great Britain sees that Christianity's responsibility extends beyond the area of consolation for the victims of war. It is resolved to discharge this wider responsibility all the more earnestly even while the bombs are falling and the future of the nation is in the balance.

Two separate groups may be taken as illustrative of the attempt to keep Christianity from going down either with the nation's defeat or with its victory. Both these groups recognize the peril of tribalism—the partisan identification of the Christian God with the fate of a particular nation, even one's own. Both recognize that a military victory carries perils for Christianity hardly less and possibly even greater than defeat. Both, therefore, are striving to bear witness to their faith in such a manner that whatever the outcome of the war may be the Christian faith may not suffer the losses and humiliation which it sustained in the last war.

The first of these groups takes the absolutist position that war is incompatible with Christianity, that a negotiated peace is better than the destruction of civilization which war brings, and that a negotiated peace is possible. The central core of this body of conviction is of course the pacifist group which, led by the late Canon "Dick" Sheppard, included 100,000 pre-war signers of the Peace Pledge committing them never to support or sanction another war. Other pacifist organizations are affiliated. But the Peace Pledge Union is supplemented by many who are not absolute pacifists, who agree on less radical grounds that a negotiated peace is both possible and far to be preferred to the continuation of the war. How large this total group now is, no one knows. That there have been defections from the ranks is well known, some of them notables like Bertrand Russell and C. E. M. Joad, but new leadership has also been found in men like J. Middleton Murry, who has recently taken over the editorship of *Peace News,* the organ of the P. P. U. which had a circulation of 30,000 until recently, when the newsstand organization refused to display it for sale.

The policy which provides a common denominator for these various-minded groups is that of stopping the war now. The government is vigorously attacked for its refusal to define its aims in any terms other than absolute victory over Hitler. This school of thought contends that Hitler's speech in July left the door ajar for negotiations, and that there were ways in which Britain might have explored the possibilities of peace without betraying military weakness. Hitler's offer was printed in *Peace News* in July; on August 16 a statement signed by fifteen outstanding leaders of the Peace Now movement, demanding that the government act by defining Britain's peace terms, was published. Following are certain excerpts from this statement:

> Hitler has declared: "I see no reason why this war should go on," and it is probable that the great majority of the German nation shares this view. It is not Hitler but the German people whom we have to answer. If Hitlerism is to be defeated, we must sooner or later win the German people to our side. Vague allusions to a "free" Europe, to come at the conclusion of a prolonged war, will not serve to achieve this end.
>
> The time has come for plain speaking on our side. We should confront Hitler's peace with our own peace. We should seize the initiative by offering the world a bold and concrete alternative to Hitler's plan which shall strike upon the minds of intelligent human beings as being democracy's answer to a totalitarian Europe. Otherwise, the misery and destitution of the conflict ahead may well drive the peoples of Europe even more solidly into the Germanic system economically and psychologically, and bring upon ourselves the opprobrium of all the nations we have undertaken to "free."
>
> Now, when we are undefeated, when our real power has not been fully tested, when our resources are growing, when we have friends in the Western hemisphere, is, we believe, the time when we should tell Germany and the world the terms on which *we* would make peace.
>
> We should put forward, at once, in outline, what we mean by a "free" Europe. We should invite, at once, the United States and the Americas to join us in agreeing on the minimum basis of a peace settlement as we desire it.
>
> Hitler may reject it: he may not. We cannot say. But what matters is that we should fill in the gap which Hitler has left and declare our terms for stopping the war. On the worst showing, it could do us no harm: on the best showing, it might save civilization as we know it today from destruction and give the forces of democracy everywhere the respite which they need in a world which is fast becoming fascist under the impact of modern war.

The signers then go on to consider concretely the kind of Europe—economic and political—and Great Britain's part in it, which, they believe, if it were formulated and announced by the government as Britain's peace terms

would start the pacific processes working, even in Germany, against the destructive processes of the war. The outright pacifists in this school of thought take the strong position that peace even at the cost of great national sacrifice would preserve inestimable goods of civilization which a prolonged war is destroying, and would release healing and constructive forces which so long as war lasts are suppressed and, after a prolonged war, may be impotent.

III

The second group of Christian leadership centers in a single man, softspoken, modest and frail who, in the decades before the war, contributed more than any other man to the awakening of Christianity's sense of responsibility in its world relationships. This man is J. H. Oldham, known throughout Christendom as the inspiring and constructive genius behind the Oxford Conference of 1937 on Christian Life and Work. It was inevitable that, when war was declared in 1939, leading churchmen of all denominations should turn to Dr. Oldham for counsel on the subject of the church's orientation toward the war. He was asked to write a weekly letter addressed primarily to the Christian mind of the British nation, in which he would freely discuss the issues which the war has brought home to the Christian conscience.

This *Christian News-Letter* became at once the authentic voice not only of its author but of the most thoughtful elements of British Christianity. The little four-page letter has attained a weekly circulation of 10,000 copies. It is not intended for the popular mind, but for the most thoughtful and responsible leadership of the churches. Besides Dr. Oldham's personal communication, he includes usually a supplemental letter written by a Christian philosopher, churchman, economist or other authority. The article by the Archbishop of York, which appears in this issue of The Christian Century, first appeared as a supplement in Dr. Oldham's *News-Letter*. The archbishop's contribution is fairly typical of the freedom and penetration with which British religious leadership is discussing through this modest medium the questions with which the soul of Britain is confronted. If the government has been unwilling to discuss its peace terms, it must be said to its everlasting credit that, so far, it has not tried to smother their discussion in unofficial circles.

Dr. Oldham and those collaborating with him in his *News-Letter* are not pacifists. They are supporting the war, but they are searching with deep humility and unconcealed anguish of mind for a way of conceiving the total historical situation which includes the war so that the will of God in relation to it may be reasonably grasped and set forth. They have not yet achieved such a solving concept and, so far, seem to be trusting their intuitions rather than any rational insight. In this respect they differ from the pacifist group, which is girded with positive conviction.

But between the two groups there is no apparent tension. They share a common determination to keep Christianity from a tribalistic identification with the war. They unite in calling the nation to penitence for its own share of guilt in creating and maintaining a world order in which war is inherent. They see eye to eye with respect to the cultural, political and economic perversion of human values which has been introduced into Western civilization by the money-machine-success-scientific ideology, and which has growingly dominated it during the past three centuries. And they see nationalism and totalitarianism and war as the inevitable outcome of this perversion of man's spiritual life.

The difference between these two groups arises when they confront the war itself as an issue upon which every British citizen must make a decision. Both groups dread the consequences of Britain's defeat. But the pacifist group has a profoundly Christian fear of the consequences of a British victory, while the Oldham group cherishes the belief that Britain may be trusted, even after a prolonged war, to establish an order of justice and humanity in Europe. This trust is the major premise of the article by the Archbishop of York in this issue.

The Christian Century, while it does not subscribe to the pacifist doctrine, inclines strongly to share the pacifist fear of the consequences of victory. Will the government of Britain in the hour of its triumph, having paid so vast a price in flesh and blood, in treasure, in the mutilation and destruction of its cities and its capital, and having passed through the progressive hardening of its mind and heart in order to do the things which victory demands—will such a government and its people be able to see what the archbishop now sees and be willing to make the concessions which his proposals for a new Europe will entail? No man can say.

The important thing for American Christians to know is that there is a Christian conscience in Great Britain which is alert to the peril in which Christianity stands and is struggling with sacrificial and anguished devotion to keep the lamp of Christian faith alight amid the chaos of war and the darkness that will follow the chaos. To God it must leave the rest.

VERSE

Prayer

GOD in high heaven,
On man here below
Look down in Thy mercy
And on him bestow

Thy grace of compassion,
Thy will to be kind,
To keep inviolate
The things of the mind.

CLYDE MCGEE.

No Single Trail

NO single trail can lead to God.
For one he is mute above an altar
Yet speaks from wayside goldenrod.
Another's balm is hymn and psalter.
Remember only on bended knee
That where a faith is, God must be.

MARGARET LATHROP LAW.

What Must Christians Do Now?

By the Archbishop of York

MANY recent events have led me to believe that we have reached a turning point in connection with everything for which the Christian stands. I do not think we need much more analysis. We need two things: a gathering together of the great mass of Christian sentiment which undoubtedly exists, and the direction of this toward some definite goal. It may be desirable to indicate at once the kind of goal that I have in mind. In general terms it may be defined as international and social justice. But, of course, everyone subscribes to that. It is indispensable that someone should take the risk of more detailed proposals. Here we inevitably enter upon controversial ground. But the time for pure generalities is past, and someone must take the responsibility of being more particular.

I am not now concerned with any immediate settlement after the war but with the goal to which we should hope to move. Broadly, this may be described as equal freedom for all nations, equal access to raw materials, equal opportunities of developing both material resources and human capacities. That will not be achieved by mere laissez faire. Freedom in this world is a product of law and of the force which law directs to the prevention of violence and tyranny. So we must work for the end of international anarchy and the establishment of international law, made and upheld by an international authority. In other words, one form or another of federalism must be our goal. And we can urge our own nation at once to repudiate the claim to be judge in its own cause as a first step towards the federal goal.

The Profit Motive

But I do not believe that a federal system can of itself secure justice or even abolish war unless the economic life of men is ordered on principles more expressive of fellowship than at present. The trend toward war is inherent in the internal economy of the modern nation. The essential evil in the ordering of European life has been the inversion of the proper relations between finance, production and consumption. It is evident that the real object for which goods are produced is that they may be enjoyed, and this in most instances means "consumed." The consumer is the factor of primary importance, whose interest ought to be decisive, for his is the only truly human interest in the whole process. Yet food is destroyed while men are hungry. Why? Because they have not the means to make their need constitute a market. So the primary aim of producing food turns out to be in practice, not feeding the hungry, but making a profit. The profit motive has become the dominant motive. It is this which has led to the sacrilegious sacrifice of rural England to urban interests and subjects it to policies framed for urban conditions. It has turned man into an economic animal.

This leads to a competition for markets, which was comparatively harmless so long as the market was expanding with no visible limit. But that is no longer so. Now the predominance of the profit motive as the mainspring of industry leads to dangerous rivalries, which often contain the threat of war. It is perfectly true that few, if any, industrialists desire war; it is true that for most forms of business war itself is a source of loss rather than profit. It is not the policy of the industrialists but the principle on which industry is organized, which has a tendency towards war.

Moreover, the system shows signs of ceasing to work. It is unable to provide employment, and therewith the basis for honorable life, to an alarmingly large number of citizens. Even now there are three-quarters of a million unemployed in Great Britain, though all younger men, apart from those in reserved occupations, have been "called up" and production of munitions is being pressed forward. And an expert writing in the *Times* tells us that we are now near the minimum figure! There are people who want to work and cannot work, because they cannot be "profitably employed." Profitably to whom? That their work might be profitable to the nation and to themselves there is no doubt.

If we are to dethrone the profit motive from its predominance, how is this to be done? Sir Richard Ackland proposes universal communal ownership. That might make matters worse; there would have to be an immense bureaucracy, and human egoism would find its outlet in laying hold of the levers of the bureaucratic machine. On the other hand, effective distributivism is impracticable. It is indeed desirable that every citizen should hold some property. But we cannot put the clock back, and mass production, which supplies the people at large as they never were supplied before, is come to stay. It is probably unwise to attempt any sketch of an ultimate ideal; but we can indicate some steps to be taken in the period just before us.

First Steps

1. Whenever limitation of liability is granted it should be accompanied by limitation of profits. Surplus profits should be payable into various funds: (a) an equalization fund for the maintenance of wages at a standard rate in bad times; (b) a similar equalization fund for profits; (c) a sinking fund for the repayment of capital lent or "invested"; (d) a fund for the extension of fixed capital; (e) a public service fund to be administered as a rule by representatives of the workers (including management) and of the national, state or local authority.

2. The principle of the Mosaic law of jubilee should be applied. It is perfectly ludicrous that because someone lent money for the building of, say, the Great Western railway, he should become possessed of a saleable right to levy a private tax upon that railway forever, and that this should pass from hand to hand by process of inheritance or sale as if it were a commodity. Shares should either be "debentures" and repayable at a certain date, or should, after bearing interest for a period of, say, fifty

years lose *x* per cent of their capital value every year until they are extinguished. Of course, the type of enterprise, degree of risk, delay in returns upon outlay, and similar factors must be taken into account in determining the maximum profit in any case, the period during which the capital sum remains intact, the rate of interest and the rate of its decrease after that period.

3. The contribution of labor, whether managerial, administrative or manual, must, equally with the contribution of capital, and with still fuller right, carry a title to representation on the board of directors. The investor gets his interest; the workman gets his wages. There is no reason why the former should also get control and the latter should not. It is on the whole more reasonable that labor should hire capital than that capital should hire labor, because capital can exist without capitalists but labor cannot exist without laborers. But neither is altogether reasonable. The two are alike necessary and should share the control, so long as the concern is making any use of investments earning interest.

These principles can be applied piecemeal and with infinite degrees of variety. In some cases, perhaps in many, something resembling a guild system or fascist corporation would be established. It would, of course, be essential for the avoidance of the special evils of the fascist system that the right of free association should be maintained. It would be worth while to inquire how far the evil sting of fascism would be drawn and its other economic arrangements found mainly good if trade unions continued to exist, and especially if the representation on the management of corporations were through independent trade unions. It would certainly transform the actual fascist system in vital ways.

Recovery of the Natural Order

The object of all these proposals is to reverse the reversal of the "natural order" which is characteristic of our phase of civilization. The "natural order" is that consumption should control production, and that production should control finance. This order has during the last century and a half been completely inverted.

It is evident that my proposals imply an authority giving sanction to each scheme. That authority must be charged with the responsibility of seeing that all needs are reasonably met and that no glut of commodities is created; in other words, it must "plan" our economic life.

These proposals are put forward as perhaps offering the maximum application of the twin principles of freedom and order—personality and fellowship—in an age of machinery and mass production. Whether my actual proposals are the best for this purpose, or even good for it at all, I leave to more expert judges to decide; but that is the purpose which Christian citizens must pursue.

But we shall pursue it successfully only if we do this as part of the recovery of the natural order throughout life. We shall not succeed in subordinating the economic to the truly human unless we subordinate the human to the divine. Humanism, so right in the qualities which it admires and consciously cultivates, is devoted to an impossible enterprise unless it be grounded in theism which it has so often repudiated or regarded with indifference. Man can be saved from mechanism only by undivided devotion to God.

A Christian Fellowship

T. S. Eliot (in whose *Idea of a Christian Society,* as in the writings of the blessed Paul, "are some things hard to be understood," and I fear that I may be "ignorant and unstedfast" and therefore "wrest them to my own destruction") has taught us to distinguish between "the community of Christians" and a "Christian community." Our first appeal is to the former; but if they are to establish the latter, they must call in a great multitude of those whose religious position is that of a stoic theism with a strongly Christian tinge. This is immensely common in our country. These folk who come to church on a national day of prayer and perhaps for a harvest thanksgiving possess something of enormous potential value. Their faith in God as righteous ruler of the world is very real, and when they fall back on it they find in it real strength and support. But they use it for support; they find in it little of fresh impulse. Moreover, though the understanding of God's righteousness is colored by the Christian doctrine that God is love—sometimes understood in terms of sentiment rather than of purpose—there is little or no apprehension of the essential Christian gospel of the incarnation and atonement, that God "hath visited and redeemed his people."

What, in face of the urgency of the world's need, is the "community of Christians" to do in this situation? We need to call so many of this marginal fringe as will respond into a Christian fellowship consisting both of these and of those fully committed members of Christian churches who will join. Thus would be formed a great interdenominational fellowship containing many who, though not yet committed to the Christian faith, were ready to join in seeking the Christian solution of our problems and doing what might be in their power to act on what they find.

The readers of the *Christian News-Letter* have been urged to come together in their various districts and consider what needs and opportunities there are for the manifestation of Christian brotherhood and service, especially in their own neighborhood, and to take what steps are possible to set the congregations acting to these ends. That, wherever it happens, will provide a nucleus of the Christian fellowship that we need. There is one city where the Anglican and Free Church leaders have addressed a joint letter to the church workers of all denominations to do their utmost to carry on their work with a full sense of fellowship with all the others, and also asking them to come to a meeting where they had the opportunity to pledge themselves to promote Christian fellowship in the city and to help in whatever way they can. The aim is that these may form groups or cells for exactly those purposes which you have urged upon your readers.

Basis of Cooperation

Now if all this is to catch fire so as to burn up the dead wood with which we are encumbered and supply energy for a forward movement, two things are needed, together with some such interpretation of international and social justice as has been attempted earlier in this letter.

1. There is need for a statement of the basis on which we invite people to join together. This must be specifically Christian, but should insist only on those parts of the Christian faith which are essential for the interpretation of these times. It is not proposed that all who join should already assent to this statement; what would be asked of them would be a desire to explore the Christian way as indicated by the statement, and act when possible on their conclusions.

The statement now offered was drawn up by a group consisting of Anglicans, Methodists, Presbyterians, Congregationalists, Baptists and Friends, and had the assent of them all. Here it is:

DOOM. DELIVERANCE. UNITY.

God reigns. That is the fundamental truth. From heaven he reigns—creator and upholder of the world. From the cross he reigns—making defeat itself the stuff of his triumph. From the heart of his people he reigns—extending his rule by the energy of his love constraining them.

Accordingly:

(i). We recognize in the troubles and anxieties of this time a just doom—the consequence, according to God's laws, of our neglect of his command and defiance of his will.

(ii). We acknowledge Christ as absolute Lord of life and savior from the sin which brings these evils upon the world. We pledge ourselves and call our fellows to penitence for the past and to new loyalty for the future. Especially we confess our acquiescence in social injustice and national jealousies; and we dedicate ourselves to the establishment of economic and international justice and fellowship.

(iii). We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God.

2. There is also need for a means by which those who join up may recognize one another. This might perhaps best be achieved by the wearing of some kind of badge or symbol. But a means of easily recognizing fellow members is essential to the spontaneous growth of the fellowship.

I picture a great multitude of folk, mostly young, belonging to all denominations and to none, challenged by that statement and responding to it at least so far as to test its truth in practice. I picture them growing on the principle of the snowball, one drawing another in. I picture them meeting in their cells or groups, learning more and more to hear the gospel in its fullness, catching fire and kindling others, till overleaping all our divisions there is a Christian fellowship "aflame with faith" and ready as true disciples of Christ must always be to turn the world upside down.

Mobilizing Japanese Religion

By Harold E. Fey

JAPAN is launched upon a course of empire. For decades to come the builders of that empire, which is now being extolled as "the New Order in East Asia," must be in position to exact enormous sacrifices from the Japanese people. First, they must defeat Chiang Kai-shek. That will not be easy. Then they must crush the communist armies of 800,000 men in inaccessible northwest China. Back of them stands Russia, and all Japanese military men expect to fight Russia in due time. To the southward beckons the "heaven-sent opportunity" opened by the weakening of the European empire structure. The riches of the Oriental tropics may be lost forever unless Japan acts quickly. After their armies and diplomats have brought eastern Asia under the light of the "Rising Sun," the empire's leaders must look forward to the long and unprofitable strain of "pacification." Meanwhile Japanese workers, slaving over their machines, must create enough capital so that vast colonial domains may be profitably exploited. All this will take time.

Confronted by this herculean task, the empire builders are giving careful attention to the morale of Japan's working people. So "unification of the national spirit" becomes the theme of a song sung to many tunes. This is not peculiar to Japan. It is a common effort in every nation which harnesses its national energies to preparation for or conduct of war, including our own at this time. Japan is an exception in one respect, and that is in the degree to which her rulers recognize the extraordinary part which religion has to play in this integrating process. Unlike the rulers of the West, the Japanese leaders really believe in the polytheistic Shinto religion which they profess. The situation further differs in that this Shinto religion is compatible with conquest and need not be perverted into its opposite to become an instrumentality of imperialism.

Religion and Empire

For the effective waging of war and the establishment of empire, the Japanese state has become totalitarian. According to Admiral Yonai, who was premier until a few months ago, Japan must be prepared to use military, economic, diplomatic and ideological weapons in her warfare. To mobilize her ideological resources, the government in 1939 launched a "National Spiritual Mobilization." The minister of education brought together in Tokyo a hundred Shinto, Buddhist and Christian religious leaders. Thirteen Shinto, fifty-two Buddhist and twenty-two Christian sects were invited to send representatives to initiate a "Spiritual Mobilization Movement." The chief items on the agenda were "ways and means of arousing religious interest in the face of the present Sino-Japanese incident, propagating religion in north China and the discussion of the bill regarding religious organizations." At this meeting the education minister revealed that the purpose of this "movement," which before the delegates' eyes was springing full-grown from the official blueprint, was "the unification of the national idea and

spirit for carrying out the present government policy" which is, of course, victory in China and empire in Asia.

The movement, this spokesman for the government explained, was to function through local committees, which these religious leaders were invited to help set up, through parades and lectures and through propaganda in the newspapers, on the radio and in the movies. Some thrifty subsidiary goals were set: increase of efficiency, more production; eat less rice, live a "self-conquering life," save more money. The first of each month was henceforth to be set aside as East Asia Day. The spiritual leaders of Japan were invited to be an example to the people on that day of sobriety, frugality and redoubled energy in realizing the national destiny. On the permanent national council which was thereupon appointed, Christians were represented by a Catholic and a Protestant. The Protestant is a member in good standing of a well known international pacifist organization.

What Price 'Spiritual Mobilization'?

For some reason even such excellent plans for "spiritual mobilization" developed a hitch. The imposing committee, liberally manned by generals and admirals, the chief priest of the Meiji shrine, Buddhist scholars and Christian ministers, and generously financed by the government, nevertheless failed to impress the people. True, the licensed quarters were closed on East Asia Day, but the geisha girls, freed for the day, disported themselves disgracefully at the shrines and in other public places. Liquor seemed to flow even more freely than usual, so that the railway stations and parks were hardly navigable. East Asia Day was fast becoming a scandal which the newspapers openly deplored.

So there was a "reorganization" and on the first of June of this year the police took a hand. Drunks were unceremoniously rounded up and dumped into jail where they were told to sober up and meditate on the "new order" in east Asia. In the licensed quarters girls were severely lectured and some were sent to visit wounded soldiers. Others were given the privilege of going out very early to cut the grass around the Meiji and Yasukuni shrines on their knees. Still others went to visit the drought-stricken Tokyo reservoir. Noting its low level, they promised to use less water. The administrative head of the movement got a big press for his statement that the June first celebration had been a distinct improvement.

He also mentioned, casually of course, that he himself had got up at six that morning, attended the neighborhood setting-up exercises where citizens started the strenuous life for the day by doing calisthenics directed by radio, and had ridden to work in a streetcar to save gasoline. "I could feel the spirit of Japan in the air," he said. The army mouthpiece, the newspaper *Kokumin,* which had previously been demanding "a new shuffle," dryly conceded that "the spiritual movement . . . has achieved some things of noteworthy virtue in a minor sort of way." *Chugai Shogyo* urged that the movement make the people "spiritually tense" but maintained that "if necessary political steps are adopted the national spirit will be enhanced and then the self-conquering life can be led. . . . The government itself must enforce spiritual mobilization." The enforcement of spiritual mobilization seems to be gaining momentum.

A War-Weary People

This movement and the lagging response which drags at its efforts are worthy of note, not to discredit the Japanese, but as an illustration of the similarity of the reactions to mass propaganda in Japan to that which we experience in Western nations. The Japanese people are war weary. With wages up a little, prices have risen far more, so that the standard of living, never high, is down by one-third. The people simply cannot buy the cotton clothing they make in the mills, for by government edict every yard must be exported to build up foreign exchange. Food and matches are rationed, fuel is almost impossible to get, cooking gas is doled out, there is little kerosene or gasoline, railroad and bus transportation is stiflingly crowded, work hours have been extended to the limit of human endurance. Increasing numbers of workmen are taking refuge in drink. Theaters and night life flourish. Prostitution is on the increase, "lightning" strikes disorganize production, there is a rising grumble of complaint that the China war continues interminably. This is the background of the problem with which the "national spiritual mobilization" is dealing.

More serious efforts are therefore required. They head up in an effort to forge spiritual unanimity among the three religions of Japan. In the hands of a Shinto officialdom, this involves the Shinto-ization of both Christianity and Buddhism. In the spring of 1940 a new "Religious Organizations Law" went into effect. Certain people had been working for more than forty years to get this law on the books. Back as far as 1900 a cabinet fell because it endorsed such a measure. This one became law because wartime hysteria and regimentation of thought are greater today than ever before in Japanese history and also because it had the powerful sponsorship and personal guidance of General Sadao Araki.

The Religious Organizations Law

Behind General Araki's sweeping mustachios are over sixty years of militaristic living. He was a military attaché at the court of the tsar during the last days of Russian autocracy and has a hearty hatred of communism. Having had connections with various educational aspects of army life, he is the nation's leading authority on the power of the ideological factor in total war. As minister of education when the Religious Organizations Bill was passed, he had more to do with writing it and getting it through than any other man. The drafting committee of nineteen could have no meetings unless he was present. He impressed members of the committee with his fair-mindedness and with his grasp of the thorny issue with which they were trying to deal. Through his influence the committee survived many crises when it appeared that agreement was impossible. Direct and simple in approach, he has a way of getting his ideas accepted. He wrote this law.

The law compelled every religious organization to apply for registration with the government. The responsible official of each was required to give the name of the

body, the location of its principal center, an outline of its main teachings. He must describe its method of propagating its teachings and how it performs its principal ceremonies. He had to tell how the governing body is organized, how priests or leaders are appointed or dismissed, how their functions are limited. He was obliged to give detailed facts concerning each church, temple and congregation, small and large. He was compelled to particularize about the qualifications, titles, manner of appointment and dismissal of the chief priests of temples and heads of local churches, their substitutes, their activities, and all other facts about the clergy. He was required carefully to describe how the finances and each piece of property are controlled and managed. He must give the fullest information about the numbers of believers and adherents. And at the end he had to sign a statement saying that he understood that there would henceforth be no change in the rules of his church until he had consulted the minister of education and secured his consent.

This was only the beginning of the red tape. When the law went into effect last spring, the Japanese leaders of the Protestant churches in Japan, some of whom had helped to write the law and had worked for its passage, expected that the government would be prompt in accepting their registration and would immediately grant recognition. Now they are wiser. Leader after leader was called in and told that this provision and that by-law were unsatisfactory and that the all-important government "recognition" or acceptance of registration would not be forthcoming until every detail was settled as the government desired it. These official "suggestions" went all the way from criticism of the title used for the deity to changes in the name and in provisions for the democratic recall of bishops.

Why the Government Acted

The reasons for the persistence of the government in working for this law until it was passed after more than a generation of discussion are clear. Some of them are good reasons. One factor was certainly the necessity of bringing responsibility and order into the esoteric world of Japanese religion, where any kind of charlatan can flourish and grow rich and influential on the ignorance and gullibility of superstitious people. An example was provided by the two powerful sects of Shinto recently suppressed by the authorities. Their adherents numbered over a million. Their leaders rolled in wealth. They were ruthlessly dissolved, their founders were imprisoned for life and hundreds of their temples were destroyed.

With this law the government has pushed all religious bodies into a corner where their doctrines and their financial accounts are open to inspection. Henceforth it will be more difficult for mountebanks to prosper.

The law also remedied the deficiency in Japanese jurisprudence which made it impossible for a local church to hold property. Pastors had held title to churches in their own names. This often made trouble, as even pastors have a habit of dying eventually. Then the property would revert to their sons, who might have very different ideas. Now a religious body, local or national, may become a juridical person and hold property. This desirable feature of the law won the support of the bureaucratic element in the churches.

The law recognized three religions in Japan: Shinto, Buddhism and Christianity. Christians were greatly pleased by this recognition. It must be remembered that Christianity in Japan had always been under suspicion, that petty police tyranny and surveillance over local churches had been frequent, that the church's connection with foreigners had made its life difficult in many ways. Christians felt that recognition by the government might make their message more welcome to the Japanese and they rejoiced in the improvement in status and "face" which the law promised.

A Weapon in Official Hands

But now that the law is passed and the government is in the position of advantage, the gains which were expected have been counterbalanced by unexpected new embarrassments. Although the law has been in effect for months, the latest available information fails to reveal that the government has yet "recognized" one religious body. Only four, the Methodist, Presbyterian, Congregational and Episcopal churches, have been promised recognition, and Baptists, Lutherans and Holiness groups are possibilities. Some thirty denominations have been definitely told they may not expect recognition. The reason: they do not severally have a total of fifty congregations or 5,000 members. The government absent-mindedly forgot to mention this requirement when the law was being debated.

It can be seen what opportunities for enforcing conformity this law presents to Shinto-minded officialdom. For these officials, with the churches in their grip, are now in position to mold the religious life of Japan according to their heart's desire. That is the law's real purpose. And they have not been slow to realize their advantage. While the law was merely being discussed, the minister of education was full of promises, but now he is all for compliance to the letter of the legal requirements. When it is remembered that the cabinet and therefore the minister of education may change as often as three or four times in a year, the trouble which is in store as a rapidly changing procession of functionaries interprets these requirements, becomes apparent.

God and Caesar

The Japanese state has in this law the last instrument that is needed to complete the process of reducing all religions in Japan to the status of sects within the national emperor cult. Note the unlimited freedom which articles 16 and 17 give to the authorities: "Whenever a religious body, or the activities of a teacher (whether propaganda or the performance of religious ceremonies or other religious acts) shall disturb the peace, pervert customs or interfere with the performance of duty on the part of subjects, the cabinet minister concerned may limit or prohibit such activities, may suspend the teacher for one year, or may order the dissolution of the religious body. . . . If a religious body or an agent of that body shall go contrary to a command of a minister of state, or regu-

lations concerning religious bodies, or commit acts harmful to the public interest, the minister in charge may withdraw recognition, or suspend or prohibit or dismiss the agent and appoint another."

The subservience of the Christian churches to the emperor cult is amply proved by their consent to an instrument which gives the Japanese state these sweeping and irresponsible powers. Never in Japan will it be said as it was of the early Christians, "They that have upset the world have come here also." This law specifies that the religions of Japan may not "disturb the peace." In the New Testament it was said that "this Jesus of Nazareth shall . . . change the customs" but this Japanese law specifies that religion may not "pervert the customs" of a pagan state. Japanese Christians may never interfere "with the performance of duty on the part of subjects."

Birth of a New Church

"Render unto Caesar the things that are Caesar's" of course, to the last yen and the last man, but what about rendering "unto God the things that are God's"? To the Japanese, including the typical Japanese Christian, conflict between the two is inconceivable, for the simple reason that *Caesar is God*. They may not "go contrary to a minister of state." No matter how arbitrary, unjust or sinful the man or his commands, no matter if he is in office only a month or a week, the Christian church in Japan has agreed in this law never to say with Peter, "We ought to obey God rather than men."

It is no answer to reply that the religious freedom clause of the Japanese constitution prevents this, for it is so hedged with qualifications as to be meaningless. So now the churches of Japan find themselves bound hand and foot, holding their high mission not as a trust from God but as a favor from the state, reduced to the ignominious position of consenting even to the appointment of their clergy by the state under certain circumstances.

On October 17 the Christian churches of Japan, according to a statement by the government news agency, will unite under the name of the Genuine Japanese Christian Church. Bishop Abe, according to this source of information, will be elected to lead the church. The present head of the Methodist Church in Japan is a strong nationalist whose evangelism does not interfere in any way with his worship at Shinto shrines or with conformity with the other requirements of the emperor cult. He would appear to be well equipped to head such a governmentally imposed union of churches.

There can be no doubt that the legal lever for the formation of this church was the Religious Organizations Law which Christians welcomed because it promised them "status." The iron fist within the soft glove was felt when Kagawa was secretly arrested, held for a month, then released after he was ready to announce that he would retire to an island in the Inland sea. Although he has become increasingly conservative in recent years and has openly defended the China policy of Prince Konoye, now the premier, Kagawa was the symbol of that fast disappearing element in the Japanese churches whose orientation was international and social. His arrest can best be understood as an act designed to intimidate the churches into that nationalist unity which the government seeks. Kagawa's world fame, instead of protecting him, has probably been the very reason why the authorities, determined to stamp out all internationalism, have singled him out for incarceration.

Are the Co-ops Getting Anywhere?

By George H. Tichenor

"I WOULD like to know frankly," said the editor, "whether the cooperative movement is really getting anywhere. It has been five years since the Kagawa tour when the churches were all steamed up over the possibilities of cooperation as a substitute for the profit-seeking order. I am sure that a good deal of the surface enthusiasm has evaporated, but how about the movement as a whole?"

"Frankly, is it getting anywhere?" That's a sobering question on the eve of the biennial congress in Chicago, October 16-18, which celebrates the twenty-fifth anniversary of the founding of the Cooperative League of the U. S. A. What is the significance of this un-class-conscious movement, its delegates drawn from farmers of the middle west, city trade unionists, college professors, run-of-the-mine white collar workers, some Negroes from the Pennsylvania coal fields, oil drillers, immigrants and Americans of pre-Revolutionary stock, Socialists and Republicans and bright-eyed young people representing one hundred thousand students from the campus co-ops? Is it getting anywhere—the welding power of this economic idea stronger than the division of tongues?

The Statistical Story

Here is a general picture of five years' growth. In 1935, the membership in the United States was 1,650,000; today it is 2,000,000. In 1935 the total retail trade was $365,000,000; today it is $600,000,000. In 1935 10 per cent of America's 7,000,000 farms were electrified; today 25 per cent are, and 92 per cent of all REA loans go to cooperatives. In 1935 there were 906 chartered federal credit unions with 551,000 members and loans outstanding of $1,830,000; today there are 3,500 chartered, with 2,000,000 members and $38,000,000 in loans. Cooperative insurance, a rapidly growing development, is hard to approximate. The largest insurance co-op, the Farm Bureau Mutual Automobile Insurance Company, reported in 1935 about 150,000 automobile policies; today it has 310,000. The company in that year bought a small old-line insurance company and converted it to cooperative

aims. Farm Bureau Life had policies in force to the amount of $19,500,000 in 1937, and more than $31,000,000 today.

New enterprises since 1935 include three cooperative oil refineries, five fertilizer factories, three feed mills, two flour mills, a printing plant, a coffee roastery and a paint factory.

A Co-op Oil Refinery

The first cooperative oil refinery in the United States opened this spring at Phillipsburg, Kansas, and cost about $800,000. It has a seventy-mile gathering pipe line and turns out 88,000 gallons of refined petroleum products a day. The day of opening brought out 25,000 consumer owners from eight states. There were speeches, barbecue and all the fixings. The hot dogs, laid end to end, would have been as long as the gathering pipe line. Then a couple of days later came the blow. Under an unforeseen quota enforcement a number of refineries were deprived of access to crude oil supplies. But the co-op did not take it like just another little company. The situation became noised about to 56,000 of the owners in the state of Kansas. Suddenly authorities were swamped with phone calls, telegrams and letters from consumers (read "voters") who could not take a joke. Within a week the people's business was going again full blast, and the authorities had learned a lesson.

Stories like this in which heart interest overflows the confines of statistics, tempt one to suggest a paradox: that when this movement becomes toweringly statistical, some of us will begin to worry about its strength—but that is a "significance" we intend to pull out of our sleeve a little later.

Returning again to physical accomplishment, finance is very much to the fore. Two million cooperators in the league are working closer every day with the credit union movement, which has 2,500,000 members under state and federal charters. There has been reciprocal publicity in the press of the two cooperative groups and interchange of speakers in seminars. The Louisville bank for cooperatives, started seven years ago (Farm Credit Administration), now has $2,750,000 in loans outstanding to farmers. Cooperative insurance is pouring increasing amounts of investment into cooperative enterprises. Insurance policy holders are being educated in methods by which their "money energy" can be used for or against them. "Unless we control our own credit," says Murray Lincoln, general manager of the Farm Bureau group, "we are like a man in a bottle with somebody else holding the stopper."

Churches in the Co-op Movement

Two noticeable trends are apparent at this moment. The first is the movement of the farm groups another step toward sources of production, with ownership of factories. And the second is the development of cooperatives among the city groups. The importance of the first has already been indicated. In the second have been largely overlooked the impetus of Kagawa and the continuing influence of the churches.

The interest of the churches in cooperatives received definite impetus from the tour of Kagawa in 1935. This mild-spoken little man, whose voice was high-pitched and whose words were mostly unintelligible, had a magnetic effect upon his audiences. He kept saying something about "cooperation" to packed masses in the largest auditoriums and to the overflows clinging solidly to the doors. Thousands were convicted of "economic sin." The Cooperative League in 1936 had a record sale of books—never equaled since. Bertram B. Fowler's *Cooperation in America* enlightened city dwellers to what farmers and cooperatives abroad were capable of doing. The Eastern Cooperative Wholesale in 1935 was serving nine established societies whose business or membership had not fluctuated much in the five previous years. Suddenly there dropped in twenty, thirty, forty new cooperatives, dewy-eyed, spindly-legged and possessed of the "wildest ideas." To the credit of the older societies Eastern Cooperative Wholesale, challenged by its new members, voted in 1936 to go from a brokerage to warehouse business, supply groceries in quantity under the supervised co-op label, and purchase trucks.

New Respect for the Label

This co-op label has tremendous significance. It means that members had no intention that the movement should be just another more efficient way of pinching pennies. There are two aspects to the cooperative movement: the physical organization and the goods which are distributed through that organization. The movement would have little social significance if we simply devised more efficient ways of distributing bad merchandise. Cooperators in America are determined that only "good blood" shall pass through the economic body. In spite of the relatively small volume of co-op merchandise, the label has had surprising effect in forcing other retailers to give more attention to explicit information and informative grading. More than 600 items under the co-op label are supervised by wholesales in testing kitchens or through samples submitted to qualified graders.

From 1936 the volume of Eastern Cooperative Wholesale serving city groups in the main has grown about 40 per cent every year. This year the volume will be $1,600,000, almost 60 per cent ahead of last year, and the co-op wholesale in Chicago reports a volume increase of 20 per cent over last year.

The part played by church people in building cooperatives has been lost sight of—perhaps for a very good reason. Cooperation swallows up denominationalism. The 12½-ton Diesel-engined trailer truck, vaunting the word "Co-op" on its sides, may pull up to a spic and span, self-service store. The driver never heard of Kagawa, the manager might scratch his head to remember how the society was organized. . . . Father McGuire got a few parishioners together . . . there was some squawk when a number of Negro families asked to join. They weren't even Catholic, but no society can get service from the Wholesale which hasn't open membership. Father McGuire waved that at them, so today with a community membership Father McGuire has been elevated from "padre" to a "good scout." They keep him on the board simply because he knows his groceries. His attitude tallies with that of

Father Tompkins in Nova Scotia (where 75,000 families have come into the movement under the sponsorship of St. Francis Xavier University): "There is no Catholic way of catching fish."

A New Kind of Advertising

I think the editor was tired from listening to too many homilies. But his question is troublesome in spite of the large store operations begun by city cooperators. Here are stores like Rochdale in Washington, with a weekly volume of $4,700, or Cambridge, with sales of $2,300 and of such functional beauty that the average supermarket looks mountebank by comparison. Co-op merchandising methods are throwing a terrible scare into the old scream-and-wheedle school of advertising men. Tasting parties and comparative demonstrations of quality which cannot be emulated—for obvious reasons—are bringing in a flood of new members.

This raises the problem: will cooperative membership be "watered down" by newcomers? *Sales Management*, interviewing 400 cooperators in nine societies, discovered that idealism was the principal reason for their membership, and even where patronage dividends were not forthcoming 91 per cent said there were other justifications which made participation worth while. Orrin Burley, assistant professor of business organization and economics at Ohio State University, reported after a survey of cooperatives in that state that those who joined cooperatives to save money made the smallest purchases and were the most perpetually dissatisfied.

Education to awaken "loyalty in democracy" is the theme in all cooperatives, city and rural. The wholesales have at least five large training schools to instill ethics with practical knowledge—the golden slide rule might be a symbol. The Council for Cooperative Business Training (endowed from Filene funds) has not been able to supply managers for retail societies fast enough. Recruits learn with amazement that there is no point in cheating in a cooperative; that the customer is your partner, not opponent, in the business of living; and that wars-across-the-counter have been trickling tributaries to the wars-across-the-ocean. Wholesales in every state are enlarging the number of "advisory councils." More than twenty thousand families now meet regularly in small groups in one another's homes to discuss their problems democratically. They don't merely let off steam; they put in pistons. They are learning that responsibility is the other side of privilege on the democratic coin.

"Getting anywhere"? Well, the answer must come right at this point. And cooperatives are putting it up to the churches to help the consecrated thinking which leads to dedicated action. That is why an interfaith conference on cooperatives will challenge churchmen to action on October 15, the day before the opening of the league congress. Churchmen may become convinced that cooperation, like the Sermon on the Mount, is one of the most radical unassimilated doctrines in the world. They may agree with Bertram Fowler that "patronage dividends are just so much mud in the fist until cooperation is an attitude of mind that hell and high water cannot shake."

BOOKS

What Ails Us and the Cure

INTO ABUNDANCE. *By Soren K. Ostergaard. Willett, Clark & Company, $1.50.*

NO LESS an undertaking engages the author's attention than that of, first, showing how and why our present economic and financial system, however well administered, can never produce a stable prosperity for the masses of the people, and second, of outlining a system which he believes will do just that. This is a large order. Gratitude is due to any man who can make even an appreciable contribution toward filling either part of it, if indeed it is true, as some millions of Americans strongly suspect, that our ship of industry needs not merely to have its leaky seams calked and its boilers cleaned but to be returned to the shipyard for a radical reconstruction.

The critique of the present order may be considered as summed up in a new version of Edward Bellamy's "Parable of the Water Tank." Even those who remember this in its original form, as given in Bellamy's *Equality* (1897), may profitably read and meditate upon Ostergaard's modernized rendering of it. The gist of it is that in a certain country which had but a limited supply of water it was the law of the land that all sources of water supply belonged in perpetuity to those who first claimed them. The "have-nots" got their water by buying at two cents a bucket what they had carried from the rivers to the tank for a wage of one cent a bucket. The "haves," naturally, took the other cent as profit. That the "haves" had plenty of water without working was not so bad. The serious thing was that, since the workers could buy back only half as much water as they poured in, and since the "haves" could use only a limited amount, the tank got full to overflowing and the workers were laid off, so that there was general thirst because of too much water! The "haves" could invest their profits only in "capital goods"—i.e., bigger tanks to store more water and pipe lines to bring it in with less outlay for wages. You see, of course, how the argument goes. These construction jobs restored prosperity for a time but were the inevitable prelude to disaster on a larger scale. Nor was prosperity made permanent by raising the wages of water-carriers to a cent and a half—and the price of water to three cents a bucket—nor by employing the idle to build a wire fence around the country (national defense) to keep out thirsty and marauding aliens.

This clever parable summarizes a criticism that has three main points: first, that private ownership of natural resources is the root of all evil; second, that there can never be stable and general prosperity if purchasing power always lags far behind production and is not equitably distributed; third, that this cannot be avoided so long as the motivation for the whole process is the desire for money profits by the favored class, to be invested in more machinery of production to make more profits to be invested in more machinery, and so on *ad infinitum*. It is an interesting exercise to try to find the flaw in this argument, if there is one, and to detect the point at which the parable of the water tank fails to exhibit,

in simplified and diagrammatic form, the essential principle of our total economic structure.

Incidentally and to give collateral support to his main thesis, the author defends single tax, makes a caustic criticism of both the theory and the practice of life insurance—here, in a way, turning state's evidence, for he has been in the insurance business for several years—and shows that the present federal social security system, while "sixty per cent better than life insurance," is not good enough. Such New Deal efforts as the TVA, the Resettlement Administration and the federal housing enterprises he considers "steps in the right direction."

While the author's argument seems to point toward the completely socialized state as the only answer, his actual proposal is much less ambitious and, to conservatives, less alarming than that. His specific recipe for abundance calls for the creation of a Cooperative Authority to be "clothed with the power of government, but independent of party politics." (The fulfillment of this last condition might in itself call for something of a revolution.) The business of this authority would be: "1. To establish a medium of exchange that would gear purchasing power to production and consumption, so that there should no longer be goods on the market which the people would not have the means to buy. 2. To organize the unemployed and others who care to join for cooperative self-help. 3. To enlist the unused equipment and resources in the service of the people and supply needed equipment and material that cannot voluntarily be brought into the enterprise."

Conceived as a supplemental economy, like Upton Sinclair's EPIC with which it has close affinities, this plan of voluntary cooperation is doubtless designed ultimately to supplant the water-tank system. "This plan," says the author, "would make jobs for all people and each would get the full product of his labor." That ought to be satisfactory—except to those whose idea of prosperity is to get the product of other people's labor. The proposal is the product of a vigorous and courageous mind, unintimidated by either the dogmas of orthodox economics or the difficulty of rebuilding the world. It is a sketch, not a set of blueprints and specifications. But it is worth pondering.

W. E. Garrison.

Books in Brief

Here's Death Valley. *By C. B. Glasscock. Bobbs-Merrill Company, $3.00.*

One of the newest of our national parks—strictly speaking, a "national monument," but the difference is merely technical—Death Valley will never be the most popular, but there are those for whom it will have a peculiar fascination and in whom it will stir a fierce affection strongly tinged with awe. First known and named by a few forty-niners, to whom it was one of the worst obstacles on a trek composed chiefly of obstacles, later visited by prospectors some of whom found enough gold to pay for the effort and to encourage the others, then opened and publicized by the borax companies, Death Valley has now been made easily accessible to tourists for whom there are good roads, one super-luxurious hotel and other comfortable inns and camps. There is no region whose primitive wildness is less likely to be "spoiled" by tourists. Let them come. They can do nothing to it, and it will do something to them—for their good. It is a fantastically fierce piece of desert, but not dangerous to those who treat it with due respect, which includes avoiding it from April to November and carrying plenty of water. Mr. Glasscock knows the terrain and its history, legends and personalities. From these materials he weaves a desultory but informing narrative that will give delight to everyone who has ever seen the valley, and to many who have not. He deflates the "Scotty" myth pretty thoroughly, but he might have done even more in that direction without going beyond the facts, according to information gathered by this reviewer on the ground.

The Place of Nationalism in Religion. *By J. W. C. Wand. Seabury-Western Theological Seminary, Evanston, Ill., 25 cents.*

A Hale Memorial sermon at Seabury-Western, by the Anglican Archbishop of Brisbane. Largely historical, with no regrets for the alliance of the church with political powers. Anglicans are congratulated on the part their church has played in allying religion with nationalism, but warned that there must also be religious internationalism. What the archbishop apparently has chiefly in mind is a closer international organization of Anglicanism.

Books Received

Faith of the Free. Edited by Winfred Ernest Garrison. Willett, Clark & Co., $2.50. (To be reviewed.)

A Short History of Christianity. Edited by Archibald G. Baker. University of Chicago Press, $2.00. (To be reviewed.)

Catholic Principles of Politics, Revised edition of "The State and the Church." By John A. Ryan and Francis J. Boland. Macmillan, $3.00. (To be reviewed.)

Religion in Science and Civilization. By Sir Richard Gregory. Macmillan, $3.00. (To be reviewed.)

Permanent Peace. By William C. Brewer. Dorrance, $2.50. The plan here proposed has much in common with all the other projects for universal peace from Henry IV's "grand design" to the League of Nations. It differs from the league in being a federal union from which no nation could secede and in having an "international police" with which to enforce peace. The constitution of the proposed union is worked out in detail, but the method and the possibility of getting it adopted are left for future consideration.

Where God Meets Man. By O. A. Geiseman. Ernst Kaufmann, 7 Spruce St., New York, $1.50. Twenty-six sermons by the pastor of Grace Lutheran Church, River Forest, Ill. The author is the contributor of a regular column to the *American Lutheran.*

Hymns from the Harps of God. By W. G. Polack. Ernst Kaufmann, $1.00. Studies of the history and meaning of seventeen great hymns.

Unfamiliar Stories of Familiar Hymns. By William J. Hart. W. A. Wilde Co., Boston, $1.50. Scores of hymn stories which may usefully supplement the more formal histories of hymns.

105 Modern Parables for Young Folks. By John Henry Sargent. W. A. Wilde Co., $1.25. That many one-page religious talks to children, each based on a story or "parable."

The Bridge of Caravans. By Frances Jenkins Olcott. W. A. Wilde Co., $2.00. Record of a journey by an intelligent and observant traveler from the Cilician Gates above Tarsus to Gaza near the Egyptian border. Along this "bridge" lie many monuments of biblical and early Christian days. The author spent more than a year in making this journey and got beneath the surface in other ways besides going down into excavations.

The Boss, The Hague Machine in Action. By Dayton David McKean. Houghton Mifflin Company, $3.00. (To be reviewed.)

The Roman Hat Mystery. By Ellery Queen. *Murder in the Calais Coach.* By Agatha Christie. *How to Win Friends and Influence People.* By Dale Carnegie. *Oh, You Tex.* By William MacLeod Raine. Pocket Books, 25 cents each. Another installment in the "Pocket Books" series of unabridged reprints at a remarkably low price—two mysteries, a "western" and Dale Carnegie.

The Negro and the Drama. By Frederick W. Bond. Associated Publishers, Washington, D. C., $2.00. A study of the direct

and indirect contribution which the Negro has made to American drama, including works both by and about Negroes. A well informed survey which will be valuable to all students of Negro culture as well as to all students of drama.

One Foot in Heaven, The Life of a Practical Parson. By Hartzell Spence. Whittlesey House, $2.50. (To be published Oct. 23.)

Jewels and Gems. By Lucile Saunders McDonald. Crowell, $2.00. A great deal of story and legend and a considerable amount of authentic history has gathered about precious stones. The author presents much of this unfamiliar and glittering lore. The book is well decorated, as such a book ought to be, and is illustrated with some pictures in color which are almost as gorgeous as the stones themselves.

"My Own" Work Book on Christian Symbolism. By Alice M. Brookman. Morehouse-Gorham Co., 70 cents. An exceedingly well prepared text for children in Episcopal Sunday schools, covering symbols representing God and Christ, symbolic acts of worship, and the symbolism of the church building and its equipment and of the Christian year. A "Procedure Guide" (20 cents extra) goes with it.

Along the Erie Towpath. By Enid La Monte Meadowcraft. Crowell, $2.00. A story of a hundred years ago, having for its background the building of the Erie canal from Albany to Buffalo and the development which followed it. The historical material has been well studied, the story is lively and the illustrations are better than good. For children of twelve, plus or minus about two.

Our Prodigal Son Culture. By Hugh Stevenson Tigner. Willett, Clark & Co., $1.50. (To be reviewed.)

Building the Canadian West, The Land and Colonization Policies of the Canadian Pacific Railway. By James B. Hedges. Macmillan. Even though apparently written and circulated to promote good will toward the Canadian Pacific, this is honest history based on scholarly research. One purpose, it may be suspected, is to demonstrate that a privately owned railroad serves the public better than one publicly owned. In regard to the two great Canadian lines that is always a question to be argued. Moreover, the land grants to the C. P. have to be justified. They are justified by showing that "were it not for the colonization activities of the Canadian Pacific, and their contribution to the growth of Canada, it would not be possible for the country to make the effort she is now making in the fateful struggle against the forces of darkness that seek to engulf all Christendom." Be that as it may—and it is doubtless true—this is an important chapter in Canadian history.

To the Finland Station, A Study in the Writing and Acting of History. By Edmund Wilson. Harcourt, $4.00. (To be reviewed.)

The McKenneys Carry On. By Ruth McKenney. Harcourt, $2.00. Pure entertainment, but hilarious entertainment, as all readers of *My Sister Eileen* will know without being told.

A Surgeon's Autobiography. By Hugh Young. Harcourt, $5.00. The life story of Dr. Young, as he tells it, is largely the record of his professional life. As an eminent G-U specialist and head of the James Buchanan Brady Urological Institute in Baltimore, he has made notable contributions in that field of surgery and is credited with having saved the lives of hundreds of men. Much of the record is technical and will be chiefly interesting to doctors, but even to the laymen it is a revelation of some of the marvels of modern surgery. One interesting item: In 1930 Dr. Young was invited, through Cardinal Mundelein, to go to Rome to operate on Pope Pius XI, but Mussolini refused his permission!

Democracy and Finance. By William O. Douglas. Yale University Press, $3.00. (To be reviewed.)

Diplomatically Speaking. By Lloyd C. Griscom. Little, Brown & Co., $3.50. (To be reviewed.)

What Plight the Farmer? A Study of Agricultural Economics, 1933-1940. By Mary Gaillard Lewis. Farm Furrows, Cornelia, Ga., 25 cents. This well written pamphlet points out the shortcomings and injustices of the agricultural programs set up by experts, who seem to be unaware of the conditions under which the small farmer, endeavoring to get a living from his land, actually works. Since Miss Lewis works on her own 25-acre farm in Georgia her criticisms are grounded on hard experience.

Lyric Moderns in Brief. Edited by Tom Boggs. Press of James A. Decker, Prairie City, Ill., $1.50 "Moderns" refers to quality rather than time. The poets represented in this little collection range all the way from Donne to E. E. Cummings. The freakish format of the volume does not add to the poems.

Until the Day Break. By Mary Ferguson Legler. Harpers, $1.50. Lyrics about everyday things, some of them poignant and lovely, others sentimental in an old-fashioned way.

Thy Kingdom Come . . . Why Not Now? By William S. Douds. Beaver Press, Chautauqua, N. Y., $1.50. Dr. Douds believes that the Kingdom idea is the most practical of the many solutions which have been offered to a tottering civilization. All that is necessary, he says, is for men to act as Christians. E. Stanley Jones writes a foreword to the book.

New Zealand Poems. By Eileen Duggan. Macmillan, $1.25. Here is poetry of the purest water. Miss Duggan writes of the land and people of New Zealand, and she knows both their inward and their outward truth. Her use of words and patterns is highly individual, her imagery has strength as well as freshness, her lines have that spontaneous quality which marks the born poet. Because of her technical skill and her awareness of the uncommon and bitter beauty of common things she belongs in the great English lyric tradition.

CORRESPONDENCE

The Quaker Position

EDITOR THE CHRISTIAN CENTURY:

SIR: I am instructed by the Syracuse monthly meeting to request that you publish if possible in your journal the following statement:

"As members of the Religious Society of Friends we regard with deep sympathy all men and women of whatever faith who from inner conviction are unable to participate in military activity. We must in loyalty to our religious convictions claim the right to counsel those who appeal to us for help in making their decision as to whether or not they shall submit to military compulsion. Friends from the nature of their belief in the inner light are incapable of persuading others to action not moved from within; they are incapable of obstructing unduly the legally expressed will of the country; but they would prove false to their faith if they did not offer help and guidance when they are asked."

Syracuse, N. Y. HORACE A. EATON, Clerk.

The Gospel in an Evil World

EDITOR THE CHRISTIAN CENTURY:

SIR: Henry Sloane Coffin said in The Christian Century: "In this fateful hour Britain is standing not only for her own liberty but also for the liberation of other lands. . . . If she can frustrate the assaults of the nazis and maintain her independence, if (with added aid from us) she can compass the downfall of the Hitler regime, there is a chance for a new Europe and a new world . . . there would be scope for the . . . development of the Christian church in freedom. There would be an air in which free men can breathe. . . . The alternative—a Hitlerized Europe and a Japanized Asia—what sensible Christian can choose it?" The obvious conclusion is that the world is not yet a safe enough place to practice the teachings of Jesus. That makes the heart heavy—but the young do not possess the wisdom of years. We know only what we were once told, that the message of Jesus is a message for "all the world" with no particular statement as to the condition of the world before the message is promoted.

Not venturing, however, to speak critically of my elders, I would have Mr. Coffin hear one of *his* elders. The writer to the Hebrews once said: "For although from the length of your Christian experience you ought to be teaching others, you actually need someone to teach you over again the very elements of Christian truth . . . and you have come to need milk instead of

solid food. For anyone who is limited to milk is unacquainted with Christian teaching . . . but full-grown men have a right to solid food. . . . We must not always be relaying foundations." (Goodspeed's translation.) I take that to mean—and will accept guidance to interpretation—that we cannot be always primitive in our faith—we must venture forth to try it in any sort of world. For if it will not stand up in an evil world, what good is it?

In that same book we read that the difference between the Levitical priests and our High Priest is that they must sacrifice annually while Jesus' way does not need a repetition of sacrifice. Civil, Spanish-American, Mexican, World . . . and now? Maybe Jesus' way isn't right after all, but if the sacrifice must continue, may I venture a suggestion on my own that we change the type of offering? Young, firm meat burns fast and good, but I am willing to wager that brittle old bones could raise quite a stench for the nostrils of Mars.

And surely there is meaning in these words from Hebrews: "Be careful that no one fails to gain God's favor, or some poisonous root may come up to trouble and contaminate you all—some immoral or godless person like Esau, who sold his very birthright for one single meal. For you know how, when he afterward wished to claim the blessing, he was refused it, although he begged for it with tears, for he had no opportunity to repent of what he had done." Am I wrong again, or did that meal we had in 1917-18 give us indigestion?

First Baptist Church, Ticonderoga, N. Y. J. Ralph Davie.

Policing the Gangsters

Editor The Christian Century:

SIR: I commend and congratulate you on printing the article by Henry Sloane Coffin, "If Britain Should Fall." I am positive that most of us are thinking along that line and in the mood that Dr. Coffin is thinking. Say what you will of past events, the gangster in our midst now is the totalitarian state, and wish what we will, the thing to do is some honest-to-goodness police work on the part of the world's lawful and democratically constituted nations. The fact must be admitted that Germany is at war with the world. What is left of our world must now do protective police work and do it now.

Trinity Lutheran Church, Camp Hill, Pa. Howard F. Bink.

Sin and International Affairs

Editor The Christian Century:

SIR: I have just read Dr. Coffin's article, "If Britain Should Fall." Reducing it to simpler terms, its argument seems to me to be this: Britain has sinned, and we have sinned. Hitler and Hitlerite Germany are sinning worse. We ought, therefore, to associate ourselves with the British in sinning some more; in sinning more successfully than Germany, so as to obstruct the results of Germany's sinning. Thereby we shall "protect" Christianity and provide for it an opportunity to carry on its saving work in a destroyed world.

I like better the attitude taken by Isaiah. I doubt if the prophet would have said that Assyria had sinned less than Israel. It was not for him to balance one nation's wrongs against another's. What he saw clearly was that Israel—*his* country—had sinned; wherefore Israel must suffer; her salvation lay in repentance growing out of suffering. Wherefore the Assyrian became in his mind the rod of divine wrath. "Ho, Assyrian, rod of mine anger, the staff in whose hand is mine indignation!" Or the position taken by Jesus who, surely, would not have said that Rome had sinned less than Israel; but who, nevertheless, saw in the Roman dominance of Israel and the coming destruction of Jerusalem by Rome the working out of the divine law that sin leads to destruction, and only repentance brings salvation.

To join America's strength to Britain's to defeat Germany and her allies is to put our trust in force; it is to believe that good results flow from evil means. It is to set up our judgment on the relative guilt and virtue of rival parties, as if we were God, instead of putting on sackcloth and ashes for our own sins, calling upon our own people to repent, lest we "likewise perish." It savors of that wisdom of men that Paul called God's foolishness. It seems to despise the way of the cross—to "Jews a stumbling block, and to Greeks foolishness," but to those that believe in it, trust themselves to it, "the power of God." Dr. Coffin's logic is not bad. But suppose that he had started not with the premise "Britain has sinned less than Germany"—which is really for the Divine Court to determine—but with this premise, "Britain has sinned, America has sinned." Then the argument would proceed more like this: "As a Christian preacher, I must preach the gospel of repentance, remembering that the wages of sin is death." Does it not appear that the divine way of inflicting that death is to let the sinners kill each other off? Let us hesitate to interfere with the divine stroke, and rather lift our voices in the call to repent.

South Presbyterian Church, Buffalo, N. Y. Leo Alvin Gates.

Brutality Universal in War

Editor The Christian Century:

SIR: I want to express my disappointment in regard to the first editorial in the September 18 issue of The Christian Century. I ask myself, "How can such reasoning—faulty, warped and unchristian—get into an editorial in such a paper?" You speak of "hearts appalled" because of the destruction raining on London by the nazi bombers, and use the adjective "brutal" with apology to the brutes. What are British bombers doing, or trying to do, over Berlin? The editorial says, "To be sure, British bombers are subjecting Germany to much the same treatment." But what kind of reasoning or logic is it that speaks of the nazi bombers as "brutes" because, as it happens, England's docks, power plants, arsenals, etc., are concentrated and Germany's are scattered?

I am not a nazi, do not belong to a nazi bund, am not pro-German. My people, who came to this country a long time ago, were Hollanders, as you can tell by my name. I strive desperately to be unbiased, and more desperately to remain Christian in my attitude and reasoning. I have dug into history and I have not found that the British have established any record for being particularly angelic, gentle, peaceful, or whatever is the antonym of brutal.

But we need not go back into the centuries. Let's go back to the close of the last war and about four months after the armistice we find Winston Churchill, in a speech in the House of Commons, referring to the blockade as "the most cruel weapon of warfare." "This method of starvation falls mainly," said he, "upon the women and children, upon the old and the weak and the poor." And after having said *that*, he went on to urge that this blockade should be continued mercilessly, and it was continued for about seven months after the armistice, as you well know. Yet now, suddenly, the nazi bombers are brutes! Is that in contrast to the British bombers?

St. Joseph's Evangelical Church, Fort Madison, Iowa. T. C. Benlekamp.

World-Wide Gratitude

Editor The Christian Century:

SIR: Possibly numbers of The Christian Century which have so far missed me have given strong and repeated expressions of appreciation of the magnificent gift of American Jews to our Christian refugee funds. I profoundly hope so and feel intensely that we Protestants ought not only to acknowledge it with deep gratitude and even deeper penitence but also that in it we must recognize a most unique and effective means we ourselves can use for promoting gratitude and an eagerness for interfaith fellowship on the part of the multitudes in our churches and in our communities. This gift puts us who are Christians to shame. I cannot imagine how the Jews could have chosen a nobler and more sacrificial symbol of their readiness to share with us their material and spiritual best and to suffer with us in these dark world hours.

Madura, India. Hazel E. Foster.

NEWS *of the* CHRISTIAN WORLD

Scots Too Busy For War Worry

Nerves Little Affected by Bombings—City Crowded with Foreigners—War Work Widespread

(Correspondence from Scotland)

EDINBURGH, Sept. 1.—The outstanding feature of the past month has, of course, been the determined and persistent air attack on England. Scotland has during these weeks received much less attention from the enemy. It would have been impossible to believe a year ago that during such an onslaught the "nerve" of the people as a whole should remain so little affected. Among the reasons are the preparation of the past months, which has brought to everyone that hardier attitude to danger which characterizes a seasoned soldier as compared to the recruit, the amazing efficiency of our air force and our confidence in it, and the fact that practically everyone is engaged in some form of war work and too preoccupied to have much time for anxiety or worry. I think too the average civilian feels a certain pride in being "in the front line" and sharing the dangers with the fighting men.

* * *

Edinburgh Soldiers From Many Nations

Edinburgh has been a cosmopolitan town ever since the days of Mary Queen of Scots and the old links with Sweden, Poland and the Netherlands. In recent years its university has had more students from Asiatic, European and American countries than any other except London. But it never had a more cosmopolitan aspect than today. The castle looks down from its rock on a Princes street thronged with soldiers in a great variety of uniforms. There are Norwegians, soldiers of "free France," an occasional Czech, Canadians, Australians, New Zealanders and a large number of handsomely picturesque Poles. The last named have made themselves especially popular and both they and we have been recalling the traffickings between Scotland and Poland of three and four hundred years ago when many Scots migrated to Poland and were absorbed in that country.

* * *

Poles Give War Concerts

The Poles have done much to show their appreciation of the hospitality shown them here. Among the men in one large camp in the country not very far from Edinburgh were a number of famous operatic singers and the former conductor of a great Polish orchestra. They got together and gave an open-air concert to the people of the neighborhood, seating the children on their army blankets in the front rows. It proved such a success that later they gave a concert in Glasgow and two in Edinburgh's largest auditorium. The choir of about 60 sang without accompaniment. The concert was a revelation of what the human voice could do. They sang old Polish religious music, folk songs, ballads and soldiers' songs. Then, in compliment to Scotland, they sang some of our own, either translated into Polish or sung with remarkably well imitated accent in the original tongue. Never had we heard "The Bonnie Banks of Loch Lomond" so exquisitely harmonized or "Duncan Gray" rendered with such verve and humor. The proceeds of these very successful concerts went to the fund for providing entertainments for all our troops.

* * *

War Work of Churches Reaches Remote Units

Outstanding in the war work of the church has been the service rendered by the Church of Scotland huts which in France (before its downfall), in the Middle East and in many places at home have provided canteens, social amenities and spiritual comfort for the men in the forces. Many of our canteens in north France fell into the hands of the enemy involving the loss of thousands of pounds of material. Fortunately all the staffs escaped into safety. The work of the huts has been so highly appreciated that a ten-minute broadcast appeal for funds made on May 26 brought instant and generous response. Within a few days 18,000 letters had been received, containing sums that totaled over £13,600. Although the scheme is Scottish, a large proportion of this amount came from England and Wales. There are now over 150 centers operating from the lonely Shetland islands to the Solway Firth, serving in many cases remotely situated military units, while a fleet of 25 mobile canteens supply the needs of smaller groups. The ministers in charge of huts are doing much to make the men of the forces realize that the church is far from forgetting them.

* * *

Open-Air Meetings Mark Vacationless Summer

During the summer months the exodus from the towns was much less this year than usual. Many either took no holiday or spent it at home. In view of this, churches of all denominations combined to hold a large open-air service on Sunday afternoons on the green slopes of Princes Street Gardens. These services have proved remarkably successful. All the seating accommodations were early occupied and far up the hillside the crowd sitting in the sunshine was able to hear the loud-speakers. The praise, led by an orchestra, was of a volume such as we have not heard for a long time in Edinburgh. At the same time the needs of children, denied their country holiday, were met by popular children's services held in other parks in the city.

* * *

Death of Prominent Mission Leader

The Church of Scotland has just sustained a severe loss through the death after an operation of Rev. A. H. Dunnett, secretary of the home board of the church, who was a most vigorous and forward-looking man in the prime of life. Our leaders are at a loss where to turn for a suitable successor.

GEORGE CARSTAIRS.

Cleveland Debates Pastoral Pacifism

Newspaper Leads Denunciation of All Who Oppose War—Draft Discussed—United Prayers for Peace

(Correspondence from Cleveland)

CLEVELAND, Sept. 23.—The pressure is on the Cleveland Protestant clergy today to denounce those with pacifist leanings and to declare publicly for support of Great Britain. It came yesterday in the form of a biting editorial in the *Plain Dealer* in which the clergy were declared to be "somewhat infected with the poison of pacifism" and were advised to stop misrepresenting the Protestant churches by offers of aid to "conscientious objectors," a more polite name for "slackers." The editorial sarcastically referred to a visit by a delegation of pacifist ministers, who protested the *Plain Dealer's* advocacy of entry into the war and asked for news recognition of the opposition point of view.

This morning there appeared a 3-column report of Dr. Dilworth Lupton's sermon on "The Battle of Britain" at First Unitarian Church yesterday morning. In it Dr. Lupton assailed American church leadership for giving "opiates to the people at a time when the spiritual destiny of the world is at stake." It contained an appeal to the ministers of Cleveland to "unsheathe the sword of your spirit" unless "your right arm is paralyzed by pacifism or semi-pacifism." He criticized The Christian Century, the *Ohio Christian News*, church federations and denominational leaders for either maintaining silence or encouraging pacifist expressions in the present emergency.

Discussions of the editorial and the sermon report are heard on every hand today. It is reported that the *Plain Dealer* has promised space for a pacifist reply. It is too early to predict where the repercussions will lead. History is beginning to repeat itself in Cleveland.

* * *

Three Faiths Join in Prayers for Peace

These developments present a strange contrast to the widespread response of Protestant, Catholic and Jewish congregations to the President's call for a day of prayer for world peace on Sept. 8 and to a public debate on conscription the week before between Dr. Lupton and Dr. Edwin McNeill Poteat, pacifist pastor of Euclid Avenue Baptist Church. There probably has not been a more complete mobilization of the city's religious forces in prayer than that evoked by the President's proclamation. Archbishop Joseph Schrembs, Rabbi Armond E. Cohen and Dr. Arthur J. Culler participated in a local radio program and Rabbi A. H. Silver was one of three speakers in a nation-wide broadcast.

Discussing conscription in a mass meeting sponsored by the Cleveland Committee for Emergency Peace Mobilization, Dr.

Poteat characterized it as "undemocratic" and as a threat to "certain civil liberties and the rights of minorities." Dr. Lupton warned that the country was in great peril and that conscription was the only fair and effective method to build up the necessary forces for defense.

* * *

Press Red Hunt Reveals Frauds

Another news flurry has been caused by the publication in the *Cleveland Press* of the names of hundreds of persons in Cuyahoga county who signed petitions for placing the Communist party ticket on the Ohio ballot. Many thus embarrassed have claimed that misstatements were used to secure their signatures and some evidences of fraudulent practices have been uncovered. The board of elections has begun a thorough check of the petitions and of the methods of obtaining signatures.

* * *

Labor Leader Honored by Fellow Citizens

More than 50 church, civic, business and labor leaders paid tribute to Max S. Hayes, Cleveland's "grand old man" of organized labor, in the Labor Day issue of the *Cleveland Citizen*. Mr. Hayes, now 73 years of age and convalescing from a long illness, founded the *Citizen* in 1890. It was the first Labor Day edition in 50 years to be edited by an associate. In addition to the expressions by fellow citizens it carried a testimonial letter from William R. Green, president of the American Federation of Labor. Editorially Mr. Hayes was described as a conservative laborite, influential because he had never been carried away by any of the radical movements and tendencies of his time.

* * *

Judge Seeks Revival Of Lay Leadership

A Protestant campaign for increased church attendance got away to a good beginning last night when Judge E. J. Millington of Cadillac, Mich., president of the Northern Baptist Convention, addressed an interdenominational rally of more than 700 workers in Euclid Avenue Baptist Church. The power and success of the churches, he said, rests upon the laity of Protestantism, with their ministers set aside for particular services. More than 10,000 selected visitors will begin systematic calls in church homes throughout greater Cleveland next week.

* * *

And So Forth

William J. Hutchison, for 16 years minister of Boulevard Presbyterian Church, at services yesterday announced his retirement because of failing health.

Arthur W. Westwood of Waterbury, Conn., recently began his duties as pastor of Glenville Congregational Church.

W. B. Macrory, of Bethany (Okla.) College Church, is the new minister of First Church of the Nazarene, East Cleveland.

The following were assigned to new pulpits here at the Northeast Ohio Methodist conference last week: Joseph Kenny, Broadway Church; J. Monroe Wolfe, Collinwood Church; A. R. Brown, Glenville First Church; L. B. Bradrick, Ridgewood Church; W. G. Miller, Bay Village Church; R. F. Mayer, Dover Center Church; F. A. Gilmore, Shaffer Memorial Church; Howard J. Wiant, North Randall Church.

O. M. WALTON.

Japanese Sever New World Ties

Spy Scare Launches Wave of Anti-Alien Action — Church Union Rapidly Coming—Kagawa's Arrest

(Correspondence from Japan)

TOKYO, Sept. 5.—The slow but steady fabrication of Premier Prince Konoye's "new national structure" during recent weeks has been accompanied by more events of significance for the Christian movement in this country than have occurred in any similar period in the writer's experience. Subsequent to the foreign spy scare reported last month all social, cultural and religious bodies having foreign connections have been brought under scrutiny by the authorities. The scope of these inquiries and their significance may be judged from the fact that even the Japan Federation of Rotary Clubs feels obliged either to dissolve completely or to change its status from an international service association to a purely Japanese organization with a different name.

* * *

Salvation Army to Reorganize

A former member of the German east Asia missionary group, who was obliged to become an independent missionary because of his anti-nazi sentiments, must now leave Japan at an early date. This is typical of other occurrences. Soon after the arrest of 12 or 15 British residents on charges of espionage, followed by counter-arrests of Japanese in London, it was reported that the Salvation Army was again under fire and that seven of its officers, including a territorial commander and the chief secretary, were under arrest. Subsequent to this it was learned that the British personnel of the Salvation Army's staff were leaving Japan within 60 days. It is now reported that the organization has decided to change its name to the "Salvation Corps," as well as to "sever all ties with the world headquarters in London in order to become a completely independent and purely Japanese movement offering public service in the spirit of Christianity but in line with national policy." In this way it is hoped the corps "will receive the approval of the government and . . . such special privileges as are provided by the religious organizations law promulgated last April." (Quotations from the *Asahi Shimbun* and the *Japan Advertiser.)*

* * *

Episcopal Bishops Are Presented With Their Resignations

A new angle was put upon what might otherwise have been regarded as axis pressure chiefly against Great Britain when newspapers reported last week that the *Seiko-kwai* (Episcopal Church in Japan) had also "decided to purge itself of foreign influence" and that "it is believed that foreign bishops and other foreigners serving in the church will resign from their posts voluntarily" to accomplish this end. This involves the careers of three British and four American bishops. The latter are absent from the country attending conferences in the United States. It also involves more than 100 American, British and Canadian missionaries, not including wives. Few of these people if any knew anything of these developments until announcements made by their Japanese co-workers began to appear in print, so the surprise occasioned was great and the difficulties anticipated are many.

* * *

National Christianity Produces 'Unity'

Moving in the same direction, ostensibly to create "a new Christian structure," the report now comes in the vernacular press that the National Christian Council and the Christian Education Association have "decided that Japanese Christianity must conform to the spirit of the times." Just where the aims and goals to be reached are formulated is not clear. Among the goals mentioned are financial independence and the elimination of all foreign administration, whether by mission boards, bishops, superintendents, pastors, school principals, or even trustees of religious and educational institutions. It is also urged that "a new and truly Japanese Christianity" must bring an end to all the confusing denominational differences which missions have introduced and the formation of one national church with which the government authorities can deal easily and effectively. This will aid the government, it is said, in its intention to give recognition, protection and encouragement to religion as a spiritual and moral bulwark to the nation.

* * *

New Church Will Be Launched at Once

Strange as this procedure may seem to Western and democratic Christians, let it be observed that Japanese Christians are themselves pressing plans for Protestant church union with amazing speed. The *Domei* news agency expects that this united church may be inaugurated at a general Christian convention in Tokyo on Oct. 17, in commemoration of the 2,600th anniversary of the founding of the Japanese empire. Other reports indicate that the union project will be ready to be voted by the groups and bodies concerned by that date, which may amount to the same thing in these days of controlled legislation. Nevertheless, since interests of many and diverse groups, as indeed those of the Almighty himself, must be taken into account before anything vital and permanent can be achieved, it is too early to prophesy either the form of the Japanese Christian movement of the future or the relations of British and American Christians thereto. We can only say as missionaries that we are here now as always to serve Japan in Christ's name and spirit.

* * *

Is Monotheism At Stake?

Moreover, we welcome any developments which will make our gospel and its church more effective. It is conceivable that such a union of the church as that proposed, divorced from foreign funds and administration, perhaps also from missionary contacts, might strengthen the position of the Christian movement in the life of Japan today. But if, in order to achieve such ends, Christians are urged to give up their essential doctrines of monotheism, of the uniqueness and authority of Jesus, of human sin, and of divine grace to save

men and nations from their sins, then the price of union is altogether too high, and little good can come of it. We note that the Roman Catholics, queried by the Japan *News-Week* magazine, say they have no interest or concern in the proposed union. This makes us wonder even more at the origin of pressure on the Protestants to effect it.

* * *

Kagawa Arrested For Peace Talks

The inevitable has happened and Mr. Kagawa is under arrest. I quote from the *Japan Advertiser* of Sept. 5: "The Rev. Toyohiko Kagawa, well known social welfare worker, Christian evangelist and author, was arrested on Aug. 25 by the Shibuya branch of the Tokyo gendarmerie for alleged violation of the military peace code, *Domei* reports. He was arrested at the Nippon Church of Christ, Setagaya ward, along with the pastor of the church, Rev. K. Ogawa. It is understood that Kagawa is charged with sending anti-war writings to American religious organizations, the sentiments expressed being allegedly injurious to the prosecution of the present China affair. He also delivered many anti-war peace talks at many places in Japan. The home ministry, it is reported, ordered the suppression of an essay by Kagawa in the September issue of his religious magazine, *Kumo no Hashira* (Pillar of Cloud)."

* * *

Daily Shrine Worship For All Japanese

The ever provocative issue of whether or not state and shrine Shinto is a religion comes nearer an obvious answer in the decision of the home ministry to stress among the people the worship of Japan's national deities in all communities and homes. It is proposed that neighborhood religious societies be formed and that to these be entrusted the encouragement of families in maintaining miniature shrines and worship at least twice daily "to plant firm faith in the 100,000,000 people for coping victoriously with our momentous times."

T. T. BRUMBAUGH.

Adventists Plan Units of Non-Combatant Service

Because their principles forbid participation in war but permit them to engage in non-combatant war service, the Seventh Day Adventists of Michigan have set up a camp at Grand Ledge, Mich., for training members of draft age in this type of service, and have organized a medical corps.

Kagawa Freed; Plans To Retire

Toyohiko Kagawa, noted Japanese Christian leader, was released by the Tokyo police on Sept. 16, after having been in custody since Aug. 25. The charge that he was responsible for the publication in America of an article derogatory to the Japanese government was found not to be true. Reports from Japan indicate that Kagawa will leave immediately for an island in the Inland sea where he will work for the remainder of his life among the tubercular.

Catholics to Hold First Youth Congress

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to be held in Auditorium theater, Chicago, Oct. 4-6. Preliminary institutes held in various sections of the area to be served by the conference have discussed government, civil liberties, capital and labor, and peace. The theme of the conference will be "The Role of Christian Democratic Ideals in the New World Order." Four thousand young Catholics are expected to attend.

American Doctor Reports France in Hunger

A first-hand report on conditions in central Europe was recently brought by Dr. Harold Bender of Goshen, Ind., who visited Poland, France and England while studying the relief work of the Mennonites. He says that conditions in France are particularly desperate, since milk and fats for children are almost impossible to get and other food is scarce. Mennonites are trying to raise $10,000 a month from their limited numbers for the feeding of children in France.

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Rally for War Held in Church

Denver Meeting to Aid Allies Accepts Inevitability of Involvement—The Preaching Mission Welcomed

(Correspondence from Colorado)

DENVER, Sept. 25.—On a recent evening a large meeting was held in the Central Presbyterian Church of Denver at the call of the "Committee to Defend America by Aiding the Allies." Dr. Carl Eckhardt, head of the University of Colorado's department of history, remarked: "Ultimately, I suppose, we may have to go into this World War II. I am not advocating it. But if we do enter the war we must see it through to the very end, for this is a crisis unparalleled in the history of the world." He referred to the part the United States failed to play in the First World War in not "implementing its victory." He referred to our failure to enter the League of Nations. He argued that appeasement should have come during the Weimar Republic in Germany preceding the nazi regime.

If Britain could win out in this crisis it should be a means to an end, not an end in itself. "There must be no repetition of the mistakes of the First World War peace. This time we must end the war system which is the enemy of culture and civilization. This time we must have an effective League of Nations. This time we must end international anarchy." Hear his plea for moral and spiritual vitality: "Victory cannot be maintained without the adoption of a new social spirit and moral outlook. We must put a 'kick' into democracy and make it much better to live for democracy than to die for it. A change of heart must come. The root disease of the world is in materialism, in greed and selfishness."

* * *

Economic Warfare Predicted

Dr. Douglas Miller, professor of economics in the Denver University school of commerce and former commercial attaché to the American embassy in Berlin, said that the United States must deal with a "ruthless bureaucracy" in all of Europe if Hitler wins. "There will be no compromise," he said. "It will be 100 per cent or nothing. American business men will be faced with the profoundly corrupt nazi system which is based on 'payoffs,' bribes and 'hush money.' An American business man in a nazi Europe would be forced to 'grease the palms' of a host of officials to avoid having his windows smashed, his produce declared unhealthful or his plant proclaimed a fire hazard. The nazi system is a never ending racketeering system, with no comeback. The long arm of Hitler would reach over here to tell employers whom to employ and how and in what newspapers they could advertise their product." The effect on our whole economy would be very great.

Dr. A. D. Kaplan, economics professor at Denver University, argued that America could not remain isolationist in such a world, and in fighting and defeating Hitler could only reach "victory by such methods as would be our greatest defeat."

* * *

Interest Growing in Christian Mission

When Denver was first selected as one of the 22 cities of the country to be reached by the National Christian Mission, there was little enthusiasm. Now, as the mission approaches—on Oct. 6—a deep interest is awakening. The effort to articulate the Christian message with the total life of the community kindles the imagination as we see what pagan totalitarianism can do. Ministers and laymen of the majority of churches, inclusive of all the major church organizations, are alive to the opportunity offered. The 30 men and women who are coming to lead the mission also awaken our enthusiasm. Among them are such personalities as E. Stanley Jones, Muriel Lester and Ralph W. Sockman, not to mention many others whose coming is also eagerly awaited. The program planned for the mission is a strenuous one. Ministers will assemble daily at ten o'clock. Church women will meet daily in a great Bible class. Daily luncheon conferences are to be held followed by two hours of seminars for nine groups. Weekdays will end with meetings conducted in five centers of the city. On the two Sunday evenings will be held great union meetings in the municipal auditorium where it is expected 10,000 persons will be in attendance.

* * *

Baptists Meet in the Mountains

On Oct. 1-3 Baptists will come from all over Colorado to the small mountain community of Durango. Out-of-state speakers assure a rich program. Among the leaders are: Ralph Walker of Los Angeles, Miss Mary Beth Fulton and Mark Rich of New York, Paul Metzger of Africa, H. E. Dana of Kansas City, A. B. Martin of Ottawa, Kan., together with many men and women of the Baptist family of the state.

* * *

And So Forth

A goodwill congress of Jews and Christians will be conducted on Sept. 26 in Central Presbyterian Church with Carl C. Harwood, Rabbi Abraham Feinberg and others as speakers.

Municipal Judge Philip B. Gilliam recently remarked: "We find from experience that wherever the church has a tie with some offender, or if we can persuade him to affiliate with some church, there is an immediate and notable change."

Mrs. Elizabeth Whiting of Boston was a recent speaker before the Denver Y. W. C. A.

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Evangelical-Brethren Merger Approved

Merger of the Evangelical and United Brethren denominations was favored in a resolution unanimously adopted in Buffalo, N. Y., by the annual Erie conference of the Church of the United Brethren in Christ. The General Conference of the United Brethren, to be held in South Bend next May, will consider the merger.

Cooperative League Holds Biennial Meet

The Cooperative League of North America holds its biennial meeting at the Morrison Hotel, Chicago, Oct. 16-18.

Missions See Long Conflict in China

Crisis Grows Chronic As War Enters Fourth Year—Church Needs Shifting —Money Shortage Affects Plans

(Correspondence from Shanghai)

SHANGHAI, Sept. 11.—Christian missions are now entering the fourth year of operations in China under war conditions. Gradually it is becoming apparent that these conditions are more than a passing phase. That does not mean that the church any more than the rest of the country accepts this as a permanent situation. It does mean that Christian workers no longer expect to return to the *status quo ante* within a few months.

* * *

Survey Shows Shift in China Church Needs

This fact gives point to a survey which has been undertaken by the National Christian Council and the Nanking Theological Seminary on the direct effects of the war and the great immigration of 40,000,000 people upon the church in China, and the implications of these facts for the future program of church work. The first volume of the survey report points out that church progress will be retarded until the churches and mission boards are prepared to study and formulate their programs upon a national basis, rather than sectionally and denominationally. Church leaders who have been forced to migrate to the west tend to retain their ecclesiastical and financial attachments to the churches which they left a number of years ago, although they may be ministering to some other churches more than a thousand miles from home.

The schools which have migrated to the west are facing problems of recruiting new students and of maintaining contacts with their supporting constituencies. The migrated union universities must soon choose between specialization and amalgamation, or an unfortunate competition is bound to set in. Mission boards and administrators will have to restudy their budgets and their distribution of missionary personnel since so much of their institutional work has been dislocated.

* * *

Japan Seeks Coal in Indo-China

Just at present the Japanese navy appears to be preoccupied with Indo-China. So far as the war in China is concerned there is relatively little military advantage to be gained by landing in Haiphong. Japan desires desperately however, perhaps above all else, to control all of China's railways. This must include the Indo-China approaches to the Yunnan and the Kwangsi-Hunan lines. Also, of course, it is but the next step in the southward thrust toward the Netherlands East Indies as outlined years ago in the notorious Tanaka memorandum, a document which may be called Japan's "Mein Kampf." Japan needs the Indo-China coal. Shanghai residents see too an effort to create an incident which might draw the French troops away from Shanghai just as the British defense forces have recently been withdrawn. This would give the Japanese complete control in the French concession as they would have had in the International Settlement had it not been for the presence of the firm United States marines.

* * *

Financial Problem Grows Desperate

The financial problem is beginning to disturb church thinkers in a new way. Immediately after the war began the cry of need brought response in generous war relief funds. The appreciation of the American dollar and the British pound in terms of the Chinese dollar then made these contributions reach a long way. Now relief funds are not so abundant and the increased costs of everything have begun to catch up with the exchange rate. Meantime the supporting constituencies for schools and hospitals have been impoverished or have disappeared, charity work is desperately called for, churches have been disrupted, property once producing income is destroyed or non-productive, and the prospects, so far as financial support is concerned, is indeed dismal.

* * *

Wang Finances Bank Through Kidnapings

The Shanghai situation continues to deteriorate. Almost daily assassinations or kidnapings are attempted and too often carried out. Part of this lawlessness is manifestly the work of Wang Ching Wei's organization. That so-called "government" in Nanking is now endeavoring to set up a Central Bank with $4,000,000 capital. This must come from Shanghai business men if it is to succeed. Therefore the frequent kidnapings and the release of victims as soon as $100,000 has been subscribed to the new bank. A similar technique was used on a smaller scale last year to establish a puppet government bank in Chefoo. In these operations the Wang agents are working closely with the Japanese gendarmerie.

* * *

And So Forth

The recently reported arrest of Dr. Kagawa in Japan has made a deep impres-

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sion in China. As a symptom of what the Christians of Japan are facing it arouses much sympathy; as an intimation of what may yet be expected in parts of controlled China it is causing some apprehension.

The first Chinese bishop of the Sheng Kung Hui, Bishop Sung of Ningpo, died last Saturday at 80 years of age. His son, William Sung, is the popular, hard-working vice-president and dean of St. John's University. JEREMY TRASK.

Christian-Evangelist Editor Retires

The retirement of Dr. George A. Campbell, editor of the *Christian-Evangelist* of St. Louis, has just been announced. Dr. Campbell had been editor only a little more than two years, coming to this post from the pastorate of the influential Union Avenue Christian Church of St. Louis. His retirement is due to a serious illness which began last spring.

Clergy Oppose Revision Of Labor Act

Proposed revision of the National Labor Relations Act was condemned recently in a statement issued by more than 250 clergymen of all faiths. The statement was signed by James A. Myers of the Federal Council, J. A. Ryan, National Catholic Welfare Conference, and E. L. Israel, Central Conference of American Rabbis.

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High Court Bans Indian Dry Laws

Bombay Prohibition Experiment Ends—War Cuts Off European Markets—Mission Work Greatly Curtailed

(Correspondence from India)

TRUVALLA, July 8. (Held up by censor)—Prohibition was first introduced in Bombay by the congress government in July 1939. After the resignation of the congress ministry in October 1939, the governor who took over the administration expressed his intention of carrying out the prohibition policy of the former government. But in a prohibition case which came before it, the high court of Bombay in April 1940 held that the law was invalid. Thereupon the governor of Bombay issued a proclamation amending the original act so as to make prohibition legal. Recently, a man was prosecuted by the police on a charge of being found in possession of liquor without a permit. A full bench of the high court of Bombay delivered judgment on July 1, holding that the governor's act enforcing total prohibition in Bombay was invalid because it entrenched upon an item of the federal list of the Government of India Act of 1935. The point was that the restriction on possession of intoxicants would destroy the legislative power of the federal government to legislate on import and export across a customs frontier. This decision of the high court puts a stop to prohibition in Bombay, and liquor shops formerly closed in that city are again open.

* * *

War Dries Up Indian Markets in Europe

War developments of the last two months have resulted in cutting India off entirely from trade with the European continent. Germany, France, Belgium, the Netherlands and Italy accounted for nearly 18 per cent of India's exports. India's imports from these countries came to about 15 per cent of the total. Now this entire trade is gone. If we consider the trade in individual articles the position is much graver than these figures would indicate. For instance, over 40 per cent of India's exports of raw jute were being sent to countries against which the British blockade is now in force. Similarly Indian oilseeds exports were primarily consigned to the countries of the European continent.

* * *

Commission Seeks Closer Ties With America

As an important step in exploring avenues elsewhere, the government of India is sending to the United States Sir David Meek, India's trade commissioner in England, and Dr. T. E. Gregory, economic adviser to the government of India. The United States is at present India's third largest customer, taking annually about one-tenth of our total exports. But these exports are limited to a few commodities like jute, hides and skins, lac and raw wool. The delegation will explore the possibilities of expansion of trade in these and other articles. Possibilities of manufacturing in India aircraft, automobiles, chemicals and

dyestuffs, and of building ships, are now receiving the earnest attention of the government of India and of Indian capitalists. For starting these industries India will have to import foreign plant and equipment for factories and building yards. With Britain concentrating on arms production on a phenomenal scale, it is hardly likely that she will be able to supply machinery and equipment to meet India's requirements. And with Europe now closed to India, the United States is the only other source of supply.

* * *

Continental Missions Suffer from War

The following missions in India, other than German, have been adversely affected by the ruthless advance of war: the Danish Missionary Society, working in South India; the Santal Mission of the Northern Churches, Bihar Province; the Church of Sweden Mission, South India; the Evangelical National Missionary Society of Stockholm, Central Provinces; the Free Church of Finland Mission, Darjeeling and Sikkhim; and the Danish Pathan Mission, Northwest Frontier Province. There are also a few independent missionaries concerning whom there is no definite information. The government of India has intimated that for the time being no restrictions other than those to which they are already subject as foreigners is to be imposed upon Danes and Norwegians. Cut off from their source of supplies, the question that confronts them is how to carry on the work to which they have been called in India. The National Christian Council of India has been raising special funds and carrying on negotiations with other Christian bodies to help these missions in their difficulty. The German missions also are not forgotten. In response to its appeal for aid to continental missions the National Christian Council of India has so far received over Rs.8,000—the appeal was for Rs.10,000.

P. Oomman Philip.

Presbyterian Mission Carries On in Japan

The Presbyterian Church in Japan, which no longer has any direct relationship with the church in America, being completely self-governing, is not yet hampered by the new restriction in that country, according to the Board of Foreign Missions. The government in Tokyo still permits the American church to contribute to the financial support of the Japanese church. Press reports say that Roman Catholic and Greek Orthodox churches are attempting to conform to the new regulations which forbid any foreigners holding an administrative or executive position.

'We Thank Thee We Are Not As Other Men'

The Second Presbyterian Church of Pine Bluff, Ark., plans to have a thanksgiving service every month "to express their gratitude and appreciation for being American citizens."

Baptists Will Pray For Peace

An "earnest" request to all Baptists to set aside Sunday, Oct. 13, as a day of prayer for peace has been issued by the Hon. Ernest J. Millington, president of the Northern Baptist Convention.

OUR TIMES

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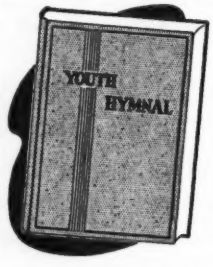

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Interchurch Heads Make Unity Gains

Eight Agencies See Wider Cooperation —Jews Told Britain Must Beat Hitler —Ross Heads Missions Conference

(Correspondence from New York)

NEW YORK, Sept. 30.—Substantial progress is being made toward unity of program among the eight major interdenominational agencies of the country. This was shown by the recent meeting here of the "Inter-council Field Department" which combines the field service of these eight bodies to local councils and churches. Plans are under way for a manual for volunteer field workers, for a sample constitution for local church councils and for a common symbol for cooperative Protestantism. While the eight agencies have made no ultimately binding commitments, they are, in response to an overture from the Federal Council of Churches, working through a study committee which is "exploring the possibilities of a more ultimate type of unity than now exists," according to J. Quinter Miller who reported to this meeting. Over 300 pamphlets and books which have been published by these eight agencies were exhibited at this conference. All were astonished at the variety and abundance of the display.

* * *

Inter-Council Unity Forges Ahead

Dr. Miller's talk revealed that in the 55 cities which have a population of 143,000 or more "43 have an inclusive type of council, 5 have both a council of churches and a council of religious education, 12 have no council. We have a record of 600 interdenominational ministers associations. . . . During the past year 5 new councils of the inclusive type have been organized, 2 have been reorganized and 4 are in process of formation." Dr. Miller went on to show that 21 states have an interchurch organization, 8 have both councils of churches and of religious education. Some have only councils of religious education, some only Sunday school associations, some only councils of church women. "The further coordination and integration in this work is a major opportunity that lies ahead. The three national organizations of church women for foreign and home missions and the National Council of Church Women have approved in principle creating one interdenominational organization for church women."

* * *

Marley Says Jews' Welfare Demands Hitler Defeat

Lord Marley, deputy speaker of the British House of Lords, gave the principal address for the Jewish Forum Association at Town Hall last Wednesday evening. Lord Marley pointed out that "were Hitler to defeat Britain, there would be no future for the Jews anywhere in the world, save mass slavery and degradation, wholesale deprivation of all civil rights, confiscation of property and incomes and unheard of torture and suffering." He insisted, however, that "Britain is determined not to be defeated, and will not be, with the courage of our people, the resources of the British commonwealth and the help in airplanes and war materials of the United States. But it may be a very long war before the British offensive succeeds."

* * *

Prayer for Britain Said in Churches

A group of clergymen, headed by Bishop Henry St. George Tucker, sponsored "an appeal to Americans" which called upon the churches to join in special prayer for Britain last Sunday. This was erroneously reported in the papers as being sponsored by the Federal Council and much criticism was aroused, for these same newspaper reports left off the two final paragraphs of the appeal which asked prayer for "all those throughout the world who suffer from the ravages of war" and that "God's will may be done in the present crisis, that peace with righteousness may soon come and that a new order of justice may be established in the world." The signers besides Bishop Tucker included Albert W. Beaven, Henry Sloane Coffin, Bishop James E. Freeman, Lynn Harold Hough, John A. Mackay, Bishop William T. Manning, Ralph W. Sockman, Henry P. Van Dusen and Mary E. Woolley.

* * *

Dr. Ross Installed as New F.M.C. Secretary

Induction services for Dr. Emory Ross, new general secretary of the Foreign Missions Conference of North America, were held last Wednesday evening at the Collegiate Church of St. Nicholas, Manhattan. The principal address was delivered by E. Stanley Jones of India on the theme "The Christian Mission is Christian Action." John R. Mott, chairman of the International Missionary Council, gave "The Charge to the Missionary Forces."

The problems and opportunities of missions in the world today were considered in two addresses, "We Face the World and What Do We See?" by Roswell P. Barnes, associate to the general secretary of the Federal Council, and "The World Faces Us and There Sees What?" by Ralph E. Diffendorfer, chairman of the Committee on Cooperation in Latin America.

The formal induction was made by Miss Mabel E. Emerson, secretary of the American Board of Commissioners for Foreign Missions. Dr. Ross, in accepting the position, said: "The present world situation is making abundantly clear the importance of missions in our troubled era and the opportunities which they will have in the reconstruction period following the war."

* * *

And So Forth

The Episcopal diocese of Long Island went on record last week as favoring revision of the proposed new church canon on divorce and remarriage. The report said "the present attitude of the church on divorce seems sub-Christian and unreal."

Two ministers accepted calls to Brooklyn churches this past week. Rev. George Borthwich, of Brookhaven, Long Island, is to come to Arlington Avenue Presbyterian Church Oct. 13, and Rev. Wayland Zwayer of Detroit will begin his pastorate at Emanuel Baptist Church about Nov. 1. The latter church is the largest Baptist congregation in the borough.

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Corps Area daily. It is suggested here that the strength of the army could be brought up to the 500,000 standard without recourse to the draft.

The Long Island conference of the United Lutheran synod of New York has developed a new plan of social mission by uniting its committees on inner missions, evangelism and social and moral welfare. Rev. Samuel H. Kornmann has been called from Washington, D. C., to become the new director of this service.

J. HENRY CARPENTER.

C. O. Advisory Board Is Established

Nebraska Methodists established, at the annual meeting of the Nebraska conference, a three-man board to advise conscientious objectors. District Judge I. J. Nisley, a layman member of the conference, opposed the action on the grounds that it might be interpreted as "encouraging young men to claim exemption from defending their country."

Rochester Ministers Urge 'Peace Without Victory'

When 36 ministers of Rochester, N. Y., and vicinity signed a statement denouncing war as "the ultimate denial of faith in God and of the life and teachings of Jesus Christ," they were vigorously denounced in the local press. Their statement further urged our government to work for a "peace without victory," to make a new attack on the unsolved social and domestic problems in American life, to call a world conference and to give immediate aid to sufferers from famine in Europe.

Reformed Church Enrolls C.O.'s

Conscientious objectors of the Reformed Church in America, which has its headquarters at 156 Fifth Ave., New York city, are invited to enroll with the consistory of their local church and with the stated clerk of the general synod.

Minority Parties to Appear on Ballot

The rights of four minority political parties to appear on the Massachusetts ballot in November have just been upheld by Superior Court Judge Collins' decision upsetting a Ballot Law Commission decree of Aug. 13 ruling the parties off the ballot. Attorneys for the Massachusetts Civil Liberties Committee aided the political groups in bringing suit. Those affected by the decision are the Socialist Labor, Communist, Socialist and Prohibition parties. The ballot commission charged that the parties had disregarded a provision requiring the holding of caucuses prior to picking candidates, and that they failed to determine whether delegates to their conventions were registered voters.

Legal Defense of C.O.'s is Promised by A.C.L.U.

The legal defense of conscientious objectors will be undertaken by the American Civil Liberties Union, 31 Union Sq. W., New York, according to announcement by that organization. A national committee for that purpose has been organized.

Federal Council Would Ban Liquor to Soldiers

Action urging the authorities to take steps to protect men in the armed services from the evils of the liquor traffic, as was done in the draft act of 1917, was taken by the Federal Council executive at its meeting on Sept. 20 upon the urging of Bishop James Cannon, Jr.

Current Feature Films

Prepared by Independent Filmscores

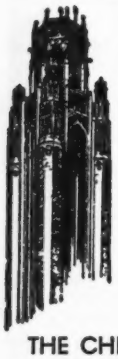
M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Black Diamonds (Univ.) Richard Arlen, Andy Devine	*Melodrama.* When his father, a coal miner, is injured in blast, newspaperman investigates working conditions.	Has considerable action, manages to be mildly interesting. Arlen appealing as honest reporter; Devine's folksy comedy "relief" pathetic. *Routine "filler."* M, Y
Elsa Maxwell's Public Deb No. 1 (Fox) Brenda Joyce, Elsa Maxwell, George Murphy	*Comedy.* Heiress, dabbling in communism, causes boycott of family soups. To "bring her to senses," firm decoys her with parties by Elsa Maxwell and attentions by impecunious youth bent on becoming a millionaire.	Situations, hung as they are on a story very, very thin, fail to come off. Thesis that America is a great place because poor boy can become millionaire seems contrived, and Maxwell-party motif is artificial. *Sometimes a laugh, but in general wearily shallow.*
The Great Profile (Fox) J. Barrymore, M. B. Hughes, John Payne	*Burlesque* on Barrymore life story. Great actor, "washed up," tries comeback in tragic play; makes it a success only when he gets drunk and clowns for audience.	Slapstick would be entertaining, perhaps, if this were simply a comic short. As a burlesque of his own wasted talent, star makes it *regrettable buffoonery, occasionally not in best of taste.* M
No Time for Comedy (Warners) C. Ruggles, Rosalind Russell, James Stewart	*Comedy.* "Hick" playwright has success with comedies; weds leading lady; fame goes to his head. Flattered by wealthy patroness, he tries serious drama. Result, failure—and reunion with wife.	Prologue, with Stewart in "Mr. Smith Goes to Washington" type of role, excellent comedy. When film swings into Behrman play (on which it is based), it becomes rather talky, alcoholic, unmotivated. *As adult comedy, fair.* M
River's End (Warners) Dennis Morgan	*Melodrama,* based on Curwood novel about man framed for murder who flees to wilds, returns to apprehend guilty one.	Although unpretentious, film as presented has many inconsistencies, is rather ineptly presented, ends up mainly *dull.* Y
Three Faces West (Rep.) Charles Coburn, Sigrid Gurie, John Wayne	*Men against the wind.* Austrian refugee doctor with his daughter find niche in the dust bowl, move with discouraged farmers to new home as daughter finds romance.	Dust bowl scenes remarkable for fidelity to places and people. Lacking poetry and meaning of such films on subject as "Grapes of Wrath," it is nevertheless convincing. *Unpretentious, sincere, interesting.* M, Y

BEST CURRENT FILMS

For Family: Andy Hardy Meets Debutante, Anne of Windy Poplars, The Biscuit Eater, Florian, The Howards of Virginia, Young People, Young Tom Edison.

For Mature Audiences: All This and Heaven Too, Brigham Young—Frontiersman, Edison the Man, The Fight for Life, Four Sons, Gone With the Wind, It's a Date, The Mortal Storm, Pride and Prejudice, Our Town, The Sea Hawk.



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